TREASURE
FOR
ENGLISHMEN

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A xxix Vic

The 1641 edition, with
t.p of 1633 edition.

Dear Mr Pargiter

This volume is almost
certainly the usual 1641
edition with an added t.p.
& the 1633 edn.
The best to check with your
1641 edn.

Ian Kennedy
1.9.55

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THE ENGLISH-MANS TREASVRE.

With the true Anatomie of Mans Body:

Compiled by that excellent Chyrurgion Mr. *Thomas Vicary* Esquire, Sergeant Chyrurgion to King HENRY the 8. To K. EDVVARD the 6. To Queene MARY, And to our late Soveraigne Qu. ELIZABETH. And also chiefe Chyrurgion to St. Bartholmewes *Hospitall.*

Whereunto are annexed many secrets appertaining to Chyrurgery, with divers excellent approved Remedies for all Captaines and Souldiers, that travell eyther by Water or Land: *And likewise for all Diseases which are eyther in Man or Woman: With Emplaisters of especiall Cure:* With other potions and drinkes approved in Physicke.

Also the rare Treasure of the English Bathes: Written by William Turner *Doctor in Physicke.*

Gathered and set forth for the benefit and Cure of the Poorer sort of people, who are not able to goe to the Physitians: By WILLIAM BREMER, Practitioner in Physicke and Chyrurgerie.

And now Eighthly augmented and enlarged, with almost a thousand approved Waters and Medicines, meet and necessarie *for Physicke and Chirurgerie: As also Oyntments and Plaisters: with especiall and approved remedies for the Plague, and* Pestilent Fever, which never came to light before this present: by *W.B.* Practitioner in Physicke and Chyrurgerie.

With a necessary Table for the ready finding out of any secret therein contayned.

Printed at London by BARN. ALSOP, and THO. FAVVCET: dwelling in *Grubstreet*, neere the lower Pumpe.
1633.

4492

WELLCOME
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MEDICAL
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TO THE RIGHT VVORpfull:

Sir ROWLAND HAYWARD Knight, President of little St. *Bartholmewes* in *West-Smithfield*, Sir *Ambrose Nicholas* Knight, with the rest of the Wor: Masters and Governors of the same; *William Clowes*, *William Beton*, *Richard Story*, and *Edward Baily*, Chyrurgions of the same Hospitall, wisheth Health and Prosperity.

AMong the people in times past, it was common, to praise and extoll by Pictures and Epigrams, the famous deeds of all such persons, whosoever in any vertuous quality or Liberall Science excelled. *Sulpitius Gallus* among the *Romans*, was highly renowned for his singular cunning in *Astronomie*, by whose meanes *Lucius Paulus* obtained the victory in his Warres against *Persius*. *Pericles* also among the *Athenians*, was had in great admiration and honor, for his profound knowledge in *Philosophie*, by whom the whole City of *Athens* was from care and woe delivered, when they supposed their destruction to be neare at hand, by a black darknesse, of some admiration hanging over their City. How honorably was *Apelles* the Painter esteemed of mighty ALEXANDER, by whom onely he desired to be Painted? But amongst all other Arts and Sciences, whose praise

in times past flourished and shined most brightly, *Chyrurgerie* among the *Grecians* lacked not his Praise, honour and estimation. For did not that worthy and famous Captaine of the Greekes, *Agamemnon*, love dearely, and reward bountifully, both *Podalerius* and *Machaon* through whose cunning skill in *Surgerie*, thousands of the worthy *Greekes* were saved alive and healed, who else had dyed and perished? And further, here to speake of *Philometur*, of *Attalus*, of *Hiero*, of *Archelaus*, and of *Iuba*, Kings of famous memory, who purchased Eternall praise, by their study and cunning in Physicke and Surgerie. But now in these our dayes Envie so ruleth the roast, that Physicke should be condemned, and Surgerie despised for ever, but that sometimes paine biddeth Battaile, and care keepeth skirmish in such bitter sort, that at the last his Alarum is sounded out; Now come Physicke, and then helpe Surgerie. Then is remembred the saying of IESVS the Son of SYRACH, which is notable, *Honour the Physitian and Chyrurgion for necessity*; whom the Almighty God hath created, because from the highest commeth Medicine, and they shall receive gifts of the King. Wherefore we exhort the wise man, that hee in no time of Prosperity and Health, neglect those noble Arts and Misteries of *Physicke* and *Chyrurgerie*, because no Age, no Person, no Country, can long time lacke their helpes and Remedies. What is it to have Lands and Houses, to abound in Silver and Gold, to be deckt with Pearles and Diamonds, yea, and to rule over Nations and Countries, and to lacke Health, the onely Iewell and greatest treasure of mans life and delight? Consider then (we beseech your Worships) what praises are due

to

to such noble Sciences, which onely worke the causes of this aforesaid Health, and how much the Weale-publike are bound to all them, whose cares and Studies daily tendeth to this end. Amongst whom here is to be remembred, Mr. VICARY Esquire, Sergeant Chyrurgion to two Kings and two Queenes of famous memory: whose learned worke of *Anatomie*, is by vs (the forenamed *Surgions of St. Bartholmewes in west Smithfield*, newly revived, corrected, and published abroad to the commodity of others) who be Students in *Chyrurgerie*: not without our great study, paines and charges. And although wee doe lacke the profound knowledge, and sugred Eloquence of the *Latine* and *Greeke* tongues, to decke and beautifie this worke, yet we hope the studious Reader shall thereby reape singular commodity and profit, by reading this little Treatise of the *Anatomie of Mans Body*; the which is onely grounded vpon Reason and Experience, which are two principall rootes of Physicke and Chyrurgerie. As it is granted by *Galen*, in his third Booke *De Methodo medendi*. And we who daily worke and practise in Chyrurgerie, according to the deepenesse of the Art, as well in grievous Wounds, Vlcers, and Fistulaes, as other hid and secret diseases vpon the Body of Man, daily vsed by us in St. *Bartholmewes* Hospitall, and other places, &c. These poore and grieved Creatures, as well Men, and Women, as Children doe know the profit of this Art to be manifold, and the lacke of the same to be lamented. Therefore *Galen* truly writeth, saying: That no man can worke so perfectly as aforesayd, without the knowledge of the *Anatomie*: For (sayth he) It is as possible for a Blind man to carve

and make an Image perfect, as a Chyrurgion to worke without error in a Mans body not knowing the *Anatomie*. And further, for as much, as your Worships are very carefull for those poore and grieved Creatures within the Hospitall of St. *Bartholmewes, &c.* whereof Mr. VICARY was a member. Wee are therefore now the more incouraged to dedicate this little worke of the *Anatomie*, being his and our Travels, to you as Patrons of this Booke, to defend it against the ravenous jawes of Envious Backbiters, which never cease by all unlawfull meanes, to blemish and deface the workes of the Learned, Expert, and well disposed persons. And wee shall not onely thanke your Worships for so doing, but also pray unto Almighty GOD to requite your goodnesse, and receive you into his protection and keeping.

* *
*

TO

TO THE RIGHT HONOVRABLE, EDMOND WRIGHT, Lord Major, &c.

To the Right Worſhipfull,
Sir NICHOLAS RAINTON *Knight*, *Preſident*;
To the right Worſhipfull,
Sr. MAVRICE ABBOT *Knight*;
To the Worſhipfull, MARTIN BOND Eſquire, *Treaſurer*:
And to the Worſhipfull,
Alderman HARRISON, *Alderman* SOAME, and others the Governours of the Hoſpitall of little St. *Bartholmewes* neere West-*Smithfield*, *London*: T. F. wiſheth Health and Happineſſe.

Right Hon: and Worſhipfull,

THis Booke hath beene Eight ſeverall times imprinted, and as at the firſt time, ſo ever ſince in every Impreſſion it hath beene dedicated to the Governours of your Hoſpitall: *The Excellency and neceſſity of it eaſily appeareth by the often reprinting thereof: And the times now requiring a Ninth impreſſion, I would not ſo much forget my ſelfe or Wrong You, as to Publiſh it without due Dedication to your Honour and Worſhips. If You pleaſe to vouchſafe it Patronage, and my Service in the Dedication thereof your acceptance, I ſhall ever reſt obliged;*

Ready to doe your Honour, and
Worſhips ſervice:

 T. F.

To the Reader.

DEare Brethren and friendly Readers, we have here according to the truth and meaning of the Author, set forth this needfull and necessary worke concerning the *Anatomy* of Mans body, being collected and gathered by Mr. *Thomas Vicary*, and now by us the Chyrurgions of St. *Bartholmews* Hospitall revived, corrected and published. And albeit this Treatise be small in volume, yet in commodity it is great and profitable. Notwithstanding, if the things therein contayned be not discreetly and wisely studied and applyed, according to the true meaning of the Author, we have to tell you hereof, that therein is great perill, because through ignorant Practitioners, not knowing the Anatomy, commonly doth ensue Death, and separation of Soule and Body.

Furthermore, whereas many good and Learned men in these our dayes, doe cease to publish abroad in the English tongue, their Workes and travels, it is, for that if any one fault or blemish by fortune be committed, eyther by them or the Printer escaped, they are blamed; yea, and condemned for Ignorant men, and errours-holders. But now wee cease here from these points, to trouble the gentle Reader with long Discoursing, for whose sakes and commodities wee have taken these paines: Wishing that men more skilfull and better learned would have borne this burthen for us. Craving onely thus much at your hands, for to correct our faults favourably, and to report of the Author curteously, who sought (no doubt) your commodities onely, and the profit of the Common-wealth without praise and vaine-glory of himselfe. Thus the Chyrurgions aforesaid, commit you to the blessed keeping of Almighty God, who alwayes defend and increase your studies and ours,

Amen.

THO-

THOMAS VICARIE
to his Brethren, practising Chyrurgerie.

Hereafter followeth a little Treatise (entituled A Treasure for English-Men *) of the Anatomy of Man: made by* THOMAS VICARY, *Citizen and Chyrurgion of* London, *for all such Brethren of his fellowship practising Chyrurgerie: Not for them that be expertly seene in the* Anatomie; *for to them* Galen *the Lanterne of all Chyrurgions hath set it forth in Canons, to the high glory of God, and to the erudition and knowledge of all those that be expertly seene and learned in the Noble Science of Chyrurgerie. And because all the noble Philosophers writing vpon Chyrurgerie, doe condemne all such persons as practise in Chyrurgerie not knowing the* Anatomie; *therfore I have drawn into certaine Lessons and small Chapters, a part of the* Anatomie, *but touching a part of every member particularly: Requiring every man that shall reade this little Treatise, to correct and amend it where it shall need, and hold me excused for my bold enterprise, and accept my goodwill towards the same.*

O Lord which made the lofty Skyes,
worke in our Rulers hearts:
Alwayes to have before their eyes,
safe-guard to godly Arts.

Now he that is the perfect guide, doth know our helpes were here alone;
By homely stile it may be spy'd, for rules in Rhetoricke have we none.
Our heads doe lacke that filed phrase, whereon fine wits delight to gaze;
If any say, we deserve here blame, we pray you then amend the same.

THE

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THE

A TREASVRE FOR ENGLISH-MEN.

Containing the Anatomie of mans body:

Compiled by *Thomas Vicary* Esquire, and Sergeant Chyrurgion to King *Henry* the 8. to King *Edward* the 6. to Qu. *Mary*, and to our late gracious Soveraigne Lady, Queene ELIZABETH. And also, chiefe Chyrurgion of S. *Bartholmewes* Hospitall for the use and commodity of all unlearned Practitioners in Chyrurgerie.

CHAP. I.

Heere I shall declare unto you shorely and briefly, the sayings and determinations of divers ancient Authors in three Points, very expedient for all men to know, that intend to use and exercise the Mysterie or Art of Chyrurgerie. The first is, to know what Chyrurgerie is: The second is, how that a Chyrurgion should bee chosen: And the third is, with what properties a Chyrurgion should be indued.

Of the first, which is to know what thing Chyrurgerie is. Herein I doe note the saying of Lanfranke, whereas hee sayth: All things that man would know, may be knowne by one of these three things: That is to say, by his Name, or by his Working; or else by his very being and

shewing of his owne properties. So then it followeth that in the same manner we may know what Chyrurgery is, by thrée things. First, by his Name, as thus: the Interpreters write that Chirurgery is derived out of these words, Apo tes chiros, cai tou ergou, that is to be understood: a hand-working, and so it may be taken for all handy Artes: But Noble *Ipocras* saith, that Chirurgerie is hand-working in Mans body, for the very end and profit of Chirurgerie is hand-working.

Now the second manner of knowing what thing Chyrurgery it, it is the saying of *Avicen*; To be knowne by his being, for it is verily a Medicinall Science. And as *Galen* saith, He that will know the certainty of a thing, let him not busie himselfe to know onely the name of that thing, but also the working and the effect of the same thing.

Now the third way to know what thing Chirurgerie is, it is also to be knowne by his being or declaring of his owne properties, the which teacheth vs to worke in mans body with hands, as thus: In cutting and opening those parts that be whole, and in healing those parts that be broken or cut, and in taking away that that is superfluous, as Wartes, Wennes, Skurfulas, and other of like effect.

But further, to declare what Galen saith Chirurgery is, it is the last Instrument of Medicine: that is to say, Diet, Potion, and Chirurgery: of the which thrée saith he, Diet is the noblest, and the most vertuous: and thus he saith. Whereas a man may be cured with Diet onely, let there be given no manner of Medicine. The second Instrument, is Potion: for and if a man may be cured with Diet and Potion, let there not bée ministred any Chirurgery, through whose vertue and goodnesse, is removed and put away many grievous infirmities and Diseases, which might not haue béene removed nor yet put away, neither with Diet nor with Potion. And by these thrée meanes, it is knowne what thing Chirurgery is. And this sufficeth vs for that point.

Now

Now it is knowne what thing Chirurgerie is, there must also be chosen a man apt and méete to minister Chirurgery, or to be a Chirurgion. And in this point all Authors doe agrée, that a Chirurgion should be chosen by his Complexion, and that his complexion bée very temperate, and all his members well proportioned. For Rasis saith: Whose face is not séemely, it is vnpossible for him to haue good manners. And Aristotle the great Philosopher, writeth in his Epistles to the Noble King Alexander (as in those Epistles more plainly doth appeare) how he should chose all such persons as should serue him, by the forme and shape of the face, and all other members of the body. And furthermore they say, he that is of an evill Complexion, there must néeds follow like Conditions.

Wherefore it agréeth, that he that will take vpon him to practise as a Chirugion, must be both of a good and temperate complexion, as is afore rehearsed: and principally, that he be a good liver, and a kéeper of the holy Commandements of God, of whom commeth all cunning and grace, and that his body be not quaking, and his hands stedfast, his fingers long and small, and not trembling: and that his left hand be as ready as his right, with all his limmes, able to fulfill the good workes of the soule. Now as here is a man méete to be made a Chirurgion: (and though he haue all those good qualities before rehearsed) yet is he no good Chirurgion, but a man very fit and méete for the practise.

Now then to know what properties and conditions this man must haue before he be a perfect Chirurgion. I doe note foure things most specially, that every Chirurgion ought for to haue: The first, that he be learned: The second, that he be expert: The third, that he be ingenious: The fourth, that he be well mannered. The first (I said) he ought to be learned, and that he know his principles, not onely in Chirurgery, but also in Physicke, that he may the better defend his Chirurgery; also hée ought to be séene in naturall Philosophy, and in Grammar, that he speake congruity in Logicke, that teacheth

cheth him to proue his proportions with good reason: In Rhetoricke, that teacheth him to speake séemely and eloquently: also in Theoricke, that teacheth him to know things naturall, and not naturall, and things against Nature. Also hée must know the Anatomie: for all Authors write against those Chirurgions that worke in mans body, not knowing the Anatomy: For they be likened to a blind man, that cutteth in a Mine trée, for he taketh more or lesse then he ought to doe. And here note well the sayings of Galen, the Prince of Philosophers, in his Ettoris, That it is as possible for a Chirurgion (not knowing the Anatomy) to worke in mans body without error, as it is for a blind man to carue an Image and make it perfect. The second, I said, he must be expert: For Rasus saith: He ought to know and to se other men worke, and after to haue vse and exercise. The third, that he be ingenious and witty: for all things belonging to Chirurgery may not be written, nor with letters set forth. The fourth, I said, that he must be well mannered, and that he haue all these good conditions here following.

First, that he be no Spouse-breaker, nor no Drunkard. For the Philosophers say, amongst all other things, beware of those persons that follow Drunkennesse, for they be accounted for no men, because they liue a life bestiall: wherefore amongst all other sorts of people, they ought to bée sequestred from the ministring of Medicine. Likewise, a Chirurgion must take héed that he deceiue no man with his vaine promises, for to make of a small matter a great, because he would be accounted the more famous. And amongst other things, they may neyther be flatterers nor mockers, nor privy backbiters of other men. Likewise, they must not be proud, nor presumptuous: nor detracters of other men. Likewise, they ought not to be covetous, nor no nyggard, and namely amongst their friends, or men of Worship, but let them be honest, courteous, and frée both in word and déed. Likewise, they shall giue no counsell except they be asked, and then say their advice by good deliberation, and that they be well advised before they speake, chiefly

chiefly in the presence of wise men. Likewise, they must be as privy and as secret as any Confessour, of all things that they shall either heare or sée in the house of their Patient. They shall not take into their cure any manner of person, except hée will be obedient vnto their precepts: for he cannot be called a Patient, vnlesse he be a sufferer. Also that they doe their diligence as well to the poore as to the rich. They shall never discomfort their Patient, and shall command all that be about him that they doe the same, but to his friends speake truth as the case standeth. They must also be bold in those things whereof they be certaine, and as dreadfull in all perils. They may not chide with the sicke, but be alwayes pleasant and merry. They must not covet any woman by way of villany, and specially in the house of their Patient. They shall not for covetousnesse of money, take in hand those cures that be vncurable, nor never set any certaine day of the sicke mans health, for it lyeth not in their power: following the distinct counsell of Galen, in the Aphorisme of Hypocrates, saying:

Oportet seipsum non solum.

By this Galen meaneth, that to the cure of every sore, there belongeth foure things: of which, the first and principall belongeth to God: the second, to the Surgion: the third, to the Medicine: and the fourth, to the Patient. Of the which foure, and if any one doe faile, the Patient cannot be healed: then they to whom belongeth but the fourth part, shall not promise the whole but be first well advised. They must also be gracious and good to the poore, and of the rich take liberally for both. And sée they never praise thēselues, for that redoundeth more to their shame and discredit, then to their fame and worship. For a cunning and skilfull Chirurgion, need never vaunt of his doings, for his works will ever get credit enough. Likewise, that they dispise no other Chirurgion without a great cause: for it is meet, that one Chirurgion should loue another, as Christ loveth vs all.

And in thus doing, they shall increase both in vertue and cunning, to the honor of God, and worldly fame.

SIC TRANSIT GLORIA MVNDI.

OF THE ANATOMIE.

CHAP. II.

The Anatomie of the simple Members.

AND if it bee asked you how many simple Members there be, it is to be answered, Eleven, and two that be but superfluities of Members: and these be they, Bones, Cartilages, Nerues, Pannicles, Ligaments, Cordes, Arteirs, Veynes, Fatnesse, Flesh and Skinne: and the superfluities bée the Haires and Nailes. I shall begin at the Bone, because it is the Foundation and the hardest Member of all the Body. The Bone is a consimile Member, simple and spermaticke, and cold and dry of Complexion, insensible, and inflexible: and hath divers formes in Mans body, for the diversity of helpings. The cause why there be many Bones in mans body, is this: Sometime it is nædfull that one member or one limbe should moue without another: another cause is, that some defend the principall members, as both the Bone of the Brest, and of the Head: and some to bée the Foundation of divers parts of the Body, as the Bones of the ridge and of the Legges: and some to fulfill the hollow places, as in the Hands and Fæt, &c.

The Gristle is a member simple and Spermaticke, next in hardnesse to the Bone, and is of complexion cold and dry, and insensible,

sensible. The Gristle was ordained for five causes or profits that I find in it: The first is, that the continuall moving of the hard Bone might not be done in a juncture, but that the Gristle should be a meane betwéene the Ligament and him. The second is, that in the time of concussion or oppression, the soft members or limbes should not be hurt of the hard. The third is, that the extremity of Bones and Joynts that be gristy, might the easier be foulded and moved together, without hurt. The fourth is, for that it is necessary in some meane places, to put a Gristle, as in the throat-bowle for the sound. The fifth is, for that it is néedfull that some members be holden up with a Gristle, as the lids of the Eyes. The fift is, that some Limbes haue a sustaining and a drawing abroad, as in the Nose and the Eares, &c.

The Ligament is a member consimple, simple, and spermaticke, next in hardnesse to the Gristle, and of complexion cold and dry, and is flexible and insensible, and bindeth the Bones together. The cause why he is flexible and insensible, is this: If it had béene sensible, he might not haue suffered the labour and moving of the Joynts: and if it had not béene flexible of his bowing, one Limme should not haue moved without another. The second profit is, that he be joyned with sinewes, for to make Cordes and Brawnes. The third helpe is, that he be a resting place to some sinewes. The fourth profit is, that by him the members that be within the Bone be sustained, as the Matrice and Kidneys, and divers other, &c.

The Sinew is a consimiler member, simple and spermatick, a meane betwéene hard and soft, and in complexion cold and dry, and he is both flexible and sensible, strong and tough, having his beginning from the Braine, or from *Mynuca*, which is the Marrow of the backe. And from the braine commeth seaven paire of Nerues sentatiue, and from *Mynuca* commeth thirty paire of Nerues motiue, and one that is by himselfe, that springeth of the last spondell. All these sinewes haue both féeling and moving, in some more, and in some lesse, &c.

A Corde

A Corde or Tendon is a consimple or officiall member compound and spermaticke, sinowy, strong and tough, meanely betwéene hardnesse and softnesse, and meanly sensible and flexible and in complexion cold and dry. And the Corde or Tendon is thus made: The sinewes that come from the braine and from *Mynica*, and goe to moue the members, is intermingled with the Lygaments, and when the sinewes and Lygaments are intermingled together, then is made a Corde. And for thrée causes I perceiue why the Cordes were made.

The first is, that the sinew alone is so sensible, that hée may not suffer the great labour and travell of moving, without the fellowship and strength of the Ligament that is insensible, and that letteth his great fæling, and bringeth him to a perfit temperance. And so the Cordes moue the limbes to the will of the soule. And this Corde is associated with a simple flesh, and so thereof is made a Brawne or a Muskle, on whom he might rest after his travell: and this Brawne is called a Muskle. Then when this Corde is entred into this Brawne, he is departed into many small thréeds, the which be called Will: and this Will hath thrée properties: The first is in length, by whose vertue that draweth it hath might. The second in breadth by whom the vertue that casteth out hath might. The third, in thwartnes, in whom the vertue that holdeth hath might: and at the end of the Brawne those thréeds be gathered together to make another Muskle, &c.

Now I will begin at the Arteir. This Arteir is a member consimile, simple and spermaticke hollow and sinowie, having his springing from the heart, bringing from the heart to every member, blood and spirit of life. It is of complexion cold and dry. And all these Arteirs haue two coates, except one that goeth to the Lungs, and he hath but one coate that spreadeth abroad in the Lungs, and bringeth with him to the Lungs blood with the spirit of life to nourish the Lungs withall: And also that Arteir bringeth with him from the Lungs ayre to temper the fumous heate that is in the heart. And this Arteir is he that is called

Arteria Venalis, because he hath but one coate, as a vaine, and is more obedient to be delated abroad through all the Kings, because that the blood might the sooner sweat through him: whereas all other Arteirs haue two coates, because one coate may not withstand the might and power of the spirit of life. Divers other causes there be, which shall be declared in the Anatomie of the breast, &c.

The Veyne is a simple member, in complexion cold and dry, and spermaticke, like to the Arteir, having his beginning from the Liver, and bringeth from the Liuer nutritiue blood, to nourish euery member of the body with. And it is so to be vnderstood, that there is no more difference betweene these two vessels of blood, but that the Arteir is a vessell of blood spirituall or vitall. And the Veyne is a vessell of blood nutrimentall, of the which Veynes, there is noted two most principall, of the which, one is called Vena Porta: the other is called Venacelis, of whom it is too much to treat of now, vntill we come to the Anatomy of the Woombe, &c.

The Flesh, is a consimile member, simple, not spermaticke, and is ingendred of blood congealed by heate, and is in complexion hot and moyst. Of the which is noted three kinds of flesches: that is to say, one is soft and pure flesh: the second is Musculus, or hard and brawny flesh: the third is Glandulus, knotty, or kurnelly flesh. Also the commodities of the flesh, be indifferent, or some be common to every kinde of flesh, and some be proper to one manner of flesh alone. The profites of the flesh be many, for some defend the body from cold as death cloathes: also it defendeth the body from hard things comming against it: so through his moysture he rectifyeth the Body in Summer, in time of great heate.

Wherefore it is to be considered, what profitablenesse is in every kind of flesh by himselfe. And first of simple and pure flesh, which fulfilleth the concavities of voyd places, and causeth good forme and shape: and this flesh is found betweene the fæth, and on the end of the yard. The profit of the Brawny flesh or Mus-

culus

culus flesh, shall be spoken of in the Anatomy of the Armes. The profits of the Grandulus flesh are these. First, that it turneth the blood into a colour like to himselfe, as doth the flesh of a womans pappes turne the menstruall Blood into milke. Secondly, the Grandulus flesh of the Testikles, turneth the blood into Sparme. Thirdly, the Grandulus flesh of the chækes, that engendreth the spettle, &c.

The next is of Fatnesse, of the which I finde three kindes. The first is Pinguedo, and it is a consimiler member, not spermaticke, and it is made of a subtill portion of Blood congealed by colde: and it is of complexion cold and moyst, insensible, and is intermingled amongst the parts of the flesh. The second, is Adeppes, and is of the same kind as is Pinguedo, but it is departed from the flesh besides the Skinne, and it is an Oyle heating and moysting the Skinne. The third is Auxingia, and it is of kinde as the others be, but he is departed from the flesh within forth about the Kidneyes, and in the Intrailes, and it helpeth both the Kidneyes and the Intrailes, from drying by his victiosity, &c.

Then come wé to the Skinne. The Skinne is a consimile member of officiall, partly spermaticke, strong and tough, flexible and sensible, thinne and temperate: whereof there be two kinds: One is the Skin that covereth the outward members: and the other the inner members, which is called a Pannicle, the profitablest of whom, was spoken in the last lesson: but the Skinne is properly woven of Threeds, Nerues, Veynes, and Arteirs. And he is made temperate because he should be a good dæmer of heate from colde, and of moystnesse from drynesse, that there should nothing annoy or hurt the Body, but it giveth warning to the common wits thereof, &c.

The haires of every part of mans Body, are but superfluity of members, made of the grosse fume or smoake passing out of the viscous matter thickned to the forme of haire. The profitablenesse of him is declared in the Anatomy of the head, &c.

The Nayles likewise, are a superfluity of members, engen-

dzed of great earthly smoake or fume resolved through the natu-rall heate of humors, and is softer then the bone, and harder then the flesh. In complexion they be cold and dry, and are al-wayes waxing in the extremity of the fingers and toes. The vtility of them are, that by them a man shall take the better hold: also they helpe to claw the body when it needeth. Lastly, they helpe to divide things for lacke of other tooles, &c.

Chap. III.
The Anatomie of the compound Members, and first of the Head.

Because the Head of man is the habitation or dwelling place of the reasonable soule of man, therefore with the grace of God, I shall first speake of the Anatomie of the head.

Galen saith in the second Chapter De juvamentes, and Avicen rehearseth the same in his first Proposition and third Chapter, proving that the head of man was made neither for wits, nor yet for the Braines, but onely for the Eyes. For beasts that haue no heads, haue the organs or instruments of wits in there breasts. Therefore GOD and Nature haue reared vp the head of man onely for the eyes, for it is the highest member of man: and as a Beholder or Watchman standeth in a high Tower to giue warning of the Enemies, so doth the Eye of man giue warning vnto the common Wittes, for the defence of all other members of the body.

Now to our purpose. If the question be asked, how many things be there contained on the Head; and how many things contained within the head? As it is rehearsed by Guydo, there be fiue containing, and as many contained, as thus: The haire, the skin, the flesh, the Pannicles, and the Bone; neither rehearsing Veine nor Arteir. The which Anatomy cannot be truly without them both, as thou shalt well perceiue both in this but especially in the next. And now in this Lesson I shall speake but of Haire, Skin,

Skin, Flesh, Veynes, Pannicles, and Bones, what profit they doe to man, every of them in his kind. Of the haire of the Head, (whose creation is knowne in the Anatomy of the simple members) I doe note foure vtilities why it was ordained. The first is, that it defendeth the braine from too much heat, and too much cold, and many other outward noyances.

The second is, it maketh the forme or shape of the Head to seeme more seemelyer or beautifuller. For if the Head were not haired, the Face and the Head should seeme but one thing, and therefore the haire formeth & shapeth the Head from the Face.

The third is, that by colour of the haire is witnessed and knowne the complexion of the Braine.

The fourth is, that the fumositties of the Braine might ascend and passe lightlyer out by them. For if there were a sad thing, as the skinne, or other of the same nature, as the Haire is, the fumositties of the Braine might not have passed through it so lightly, as it doth by the Haire.

The Skin of the head is more Lazartus, thicker and more Porrus, then any other Skinne of any other member of the body. And two causes I note why; One is, that it keepeth or defendeth the Braine from too much heat and cold as doth the Haire. The other, that it discusseth to the common wits of all things that noyeth outwardly, for the haire is insensible. The third cause why the skinne of the head is more thicker then any other skinne of the body is this; that it keepeth the braine the more warme, and is the better fence for the Braine, and it bindeth and keepeth the Bones of the head the faster together.

Next followeth the Flesh, the which is all Musculus or Lazartus flesh, lying upon Pericranium without meane. And it is made of subtill Will, and of simple flesh, Sinewes, Veynes, and Arteirs. And why the flesh that is all Musculus or Lazartus in every member of a mans body was made, is for three causes. The first is, that by his thicknesse, he should comfort the digestion of other members that lye by him. The second is, that through him every member is made the formelier, and taketh the better

shape. The third is, that by his meanes every member of the Body, drawing to him nourishing, the which others with-hold to put forth from them, as it shall be more plainlyer spoken of in the Anatomy of the Wombe.

Next followeth Pericranium, or the covering of the Bones of the Head. But here it is to be noted of a Veyne and an Arteir that commeth betwæne the Flesh and this Pericranium, that nourisheth the vtter part of the head, and so entreth privily thorow the Commissaries of the Skull, bearing to the Braine and to his Pannicles nourishing: Of whose substance, is made both Duramater, and also Pericranium, as shall be declared in the parts contayned in the Head. Here it is to be noted of this Pannicle Pericranium, that it bindeth or compasseth all the Bones of the Head, vnto whom is adioyned Duramater, and is also a part of his substance, howbeit they be separated, for Duramater is nærer the Braine, and is vnder the Skull.

This Pericranium was made principally for two causes: one is, that for his strong binding together, hæ should make firme and stable the fæble Commissaries or seames of the Bones of the Head. The other cause is, that it should be a meane betwæne the hard bone and the soft flesh.

Next, is the Bone of the Pot of the head, kæping in the Braines, of which it were too long to declaire their names after all Authors, as they number them and their names, for some name them after the Græke tongue, and some after the Arabian: but in conclusion all this to our purpose. And they be numbred seven bones in the pan or Skull of the head. The first is called the Coronall bone, in which is the Orbits or holes of the Eyes, and it reacheth from the browes vnto the midst of the head, and there it meeteth with the second bone called Occipitiall, a bone of the hinder part of the head called the Noddle, of the head, which two bones Coronall and Occipitiall, be divided by the Commissaries, in the middest of the Head. The third and fourth Bones bæ called Parietales, and they be the Bones of the sides ling parts of the head, and they be divided by the Commissaries,

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both from the foresaid Coronall and Occipitiall. The fift and first bones be called, Petrosa or Mendosa: and these two bones lye over the bones called, Parietales, on every side of the head one, like Skales, in whom be the holes of the eares. The seventh and last of the head is called Parilliarie or Bazillarie, the which Bone is as it were a wedge unto all the other seven Bones of the head, and doth fasten them together. And thus be all numbred. The first is, the Coronal Bone: the second, is the Occipitiall: the third and the fourth, is Parietales: the fifth and the sixth is Petrosa, or Mendosa. And the seventh is Parillarie, or Bazillarie. And this sufficeth for the five things containing.

CHAP. IIII.

In this Chapter is declared the five things contayned within the Head.

NExt under the Bones of the Head within forth, the first thing that appeareth is Duramater, then is Piamater, then the substance of the Braine, and then Rermy formes and Retemirabile. But first We are to speake of Duramater, whereof, and how it is sprung and made: First, it is to be noted of the Veyne and Artetre that was spoken of in the last Chapter before, how privily they entered through the Commissaries, or seames of the Head, and there by their Union together, they doe not onely bring and giue the spirit of Life and nutriment, but also doe weaue themselues so together, that they make this Pannicle Duramater. It is holden vp by certaine threeds of himselfe, comming through the said Commissaries, running into Pericranium or Pannicle that covereth the Bones of the Head. And with the foresaid Veine and Artiers, and these threeds, comming from Duramater, is woven and made this Pericranium.

And

And why this Pannicle Duramater is set from the Skull, I note two causes. The first is, that if the Duramater should haue touched the Skull, it sholud lightly haue bæne hurt with the hardnesse of the Bone. The second cause is, that the matter that commeth of wounds made in the Head piercing the Skull, should by it the better be defended and kept from Piamater, and hurting of the Braine. And next vnto this Pannicle, there is another Pannicle called Piamater, or Mæk-mother, because it is soft and tender vnto the Braine. Of whose creation, it is to be noted as of Duramater: For the originall of their first creation is of one kind, both from the Heart and the Liver, and is Mother of the very substance of the Braine. Why it is called Piamater, is for because it is soft and tender to the Braine, that it nourisheth the Braine and fœdeth it, as doth a loving Mother, vnto her tender Childe or Babe, for it is not so tough and hard as is Duramater.

In this Pannicle Piamater is much to be noted of the great number of Veines and Arteirs that are planted, ramefying throughout all his substance, giving to the Braine both spirit and life. And this Pannicle doth circumvolue or lay all the substance of the Braine: and in some place of the Braine, the Veynes and the Artiers goe forthof him, and enter into the divisions of the Braine, and there drinketh of the Braines substance into them, asking of the Heart, to them the spirit of life or breath, and of the Liver nutriment. And the aforesaid spirit or breath taketh a further disgestion, and thare it is made animall by the elaboration of the spirit vitall, is turned and made animall. Furthermore, why there be no more Pannicles ouer the Braine then one, is this: If there had bæne but one Pannicle onely, either it must haue bæne hard or soft, or meane, betwæne both: If it had bæne hard, it should haue hurt the Braine by his hardnesse. If it had bæne soft, it should haue bæne hurt of the hard Bone. And if it had qæne but meanly, neyther hard nor soft, it should haue hurt the Braine by his roughnesse, and also haue bæne hurt of the hard Bone. Therefore God and Nature hath

hath ordained two Pannicles, the one hard, and the other soft, the harder to be a meane betweene the soft and the Bone : and the softer to be a meane betweene the harder and the Braine it selfe. Also these Pannicles be cold and dry of complexion, and spermaticke.

Next is the Braine, of which it is marvellously to be considered and noted, how this Pianmater divideth the substance of the Braine, and lappeth it into certaine selles or divisions, as thus : The substance of the Braine is divided into three parts or ventricles, of which the foremost part is the most. The second or middlemost is lesse : the third or hindermost is the least. And from each one to another be issues or passages that are called Meates, through whom passeth the spirit of life to and fro. But heere yee shall note , that every Ventricle is divided into two parts, and in every part God hath ordained and set singular and severall vertues, as thus ; First, in the foremost Ventricle, God hath founded and set the common wittes, otherwise, called the five Wittes, as Hearing, Seeing, Feeling, Smelling, and Tasting. And also there is one part of this Ventricle, the vertue that is called Fantasie, and he taketh all the formes or ordinances that be disposed of the five Wittes , after the meaning of sensible things. In the other part of the same Ventricle, is ordained and founded the imaginative vertue, the which receiveth of the common Wittes the forme or shape of sensitive things, as they were received of the common Wittes without-forth, representing their owne shape and ordinances unto the memorative vertue. In the middle Sell or Ventricle, there is founded and ordained the Cogitative or estimative vertue : for hee rehearseth, sheweth, declareth, and deemeth those things that bee offered unto him by the other that were spoken of before. In the third Ventrickle and last, there is founded and ordained the vertue Memorative : in this place is registred and kept those things that are done and spoken with the senses and kept them in his treasury unto the putting forth of the five or common Wittes, or Organes, or Instruments of animall workes, out of whose ex-

extremities or lower parts springeth Nynuca, or Marrow of the Spondels: of whom it shall be spoken of in the Anatomy of the Necke and Backe.

Furthermore it is to be noted, that from the foremost Ventricle of the Braine, springeth seven paire of sentative or feeling Sinewes, the which be produced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to divers other parts of the Body: as it shall be declared in their Anatomies. Also it is to be noted, that about the middle Ventrikle is the place of Vermi-formis, with kurnelly flesh that filleth, and Retemirabile, a wonderfull Caule vnder the Pannicle, is set or bounded with Arteirs onely which come from the Heart, in the which the vitall spirit by his great labour, is turned and made animall. And yée shall vnderstand, that these two be the best kept parts of all the Body: for a man shall rather dye, than any of these should suffer any manner of griefes from without forth, and therefore God hath set them farre from the Heart.

Héere I note the saying of Haly Abba, of the comming of small Arteirs from the Heart, of whom (saith he) is made a marvellous Net or Caule, in the which Caule is inclosed the Braine, and in that place is laid the spirit of feeling, from that place hath the Spirit of Feeling his first creation, and from thence passeth other members, &c. Furthermore yée shall vnderstand, that the Braine is a member cold and moyst of complexion, thinne, and meanly viscous, and a principall member, and an officiall member and spermaticke. And first, why he is a principall member, is, because he is the governour or the treasury of the five Wittes: And why he is an officiall member, is, because he hath the effect of feeling and stirring: And why he is cold and moyst, is, that he should by his coldnesse and moystnesse, abate and temper the exceeding heate and drought that commeth from the Heart. And why it is moyst, is, that it should be the more indifferenter and abler to every thing that should be reserved or gotten into him. And why it is soft, is, that it should giue place and favour to the vertue of stirring. And why it is meanly viscous, is, that his sinewes

Sinewes should not be letted in their working, through his ouermuch hardnesse.

Heere Galen demandeth a question, which is this: Whether that feeling and mouing be brought to Nerues by one or by diuers? Or whether the aforesaid thing be brought substantially or rather iudicially? The matter (saith hee) is so hard to search and to be vnderstood, that it were much better to let it alone and passe ouer it.

Aristotle intreating of the Braine, saith: The Braine is a member continually mouing and ruling all other members of the body, giuing vnto them both feeling and mouing: for if the Braine be let, all other members bee let: and if the Braine bee well, then all other members of the body be the better disposed.

Also the Braine hath this property, that it moueth and followeth the mouing of the Moone: For in the waxing of the Moone, the Braine followeth vpwards, and in the waine of the Moone, the Braine discendeth downewards, and vanisheth in substance of vertue: for then the Braine shrinketh together in it selfe, and is not so fully obedient to the spirit of feeling. And this is proued in men that be Lunaticke and Mad, and also in men that be Epulenticke or having the Falling sicknesse, that be most grieued in the beginning of the new Moone, and in the latter quarter of the Moone. Wherefore (saith Aristotle) when it happeneth that the Braine is either too dry or too moyst, then can it not worke his kind, for then is the Body made cold: then are the spirits of Life melted and resolued away: and then followeth feeblenesse of the Wittes, and of all other members of the Body, and last Death.

Chap. V.

The Anatomy of the Face.

The Front or the Forehead, containeth nothing but the Skinne and Musculus flesh, for the Pannicle vnderneath, it is of Pericranium, and the Bone is of the Coronall bone. Notwithstanding there it is made broad as if there were a double bone, which maketh the forme of the browes. It is called the Forehead or Front, from one eare to the other, and from the rootes of the eares of the head before vnto the Browes. But the cause why the browes were set and reared vp was, that they should defend the eyes from noyance without-forth: and they be ordained with haire, to put by the humor or sweat that commeth from the head. Also the browes doe helpe the eye-lidoes, and doe beautifie and make faire the face, for he that hath not his browes haired, is not semely.

And Aristotle sayth, that ouer-measurable Browes betokeneth an enuious man. Also high browes and thicke, betokeneth hardinesse: and browes with little haire betokeneth cowardise: and meanly, signifieth gentlenesse of heart. Incisions about this part, ought to be done according to the length of the body, for there the Muscle goeth from one eare to the other. And there if any incision should be made with the length of the Muscle, it might happen the brow to hang ouer the eye without remedy, as it is many times seene, the more pitty. The Browes are called Supercilium in Latine, and vnder is the eye-lids, which is called Cilium, and is garnished with haires. Two causes I find why the eye-lids were ordained. The first is, that they should keepe and defend the Eye from Dust and other outward noyances. The second is, when the eye is weary or heauy, then they should be covered and take rest vnderneath them. Why the haires were ordained in them is, that by them is addressed the formes or similitudes of visible things vnto the Apple of the Eye. The Eare is a member semely and grissly, able to be folden without, and is

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the Organ or Instrument of Hearing: It is of complexion cold and dry. But why the Eare was set vp out of the head, is this, that the sounds that be very fugitiue, should lurke and abide vnder his shadow, till it were taken of the Instruments of Hearing. Another cause is, that it should kéepe the hole that it standeth ouer, from things falling in that might hinder the Hearing. The Sinewes that are the Organes or Instruments of Hearing, spring each from the Braine, from whence the seuen paire of Sinewes dos spring, and when they come to the hole of the Eare, there they writhe like a Winepresse: and at the ends of them, there be like the head of a Worme, or like a little feate, in which is received the sound, and so carryed to the common wits. The Eyes be next of nature vnto the soule: for in the Eye is séene and knowne the disturbances and griefes, gladnesse and ioyes of the Soule, as Loue, Wrath, and other passions. The Eyes be the Instruments of sight. And they be compound and made of ten things: that is to say, of seuen Tunicles or Coates, and of three humours. Of the which (sayth Galen) the Braine and the Head were made for the Eye, that they might be in the highest as a Beholder in a Tower, as it was rehearsed in the Anatomy of the Head. But diuers men hold diuers opinions of the Anatomy of the Eyes: for some men account but three Tunicles, and some fiue. But in conclusion, they meane all one thing. For the very truth is, that there be counted and reckoned seuen Tunicles, that is to say, Sclirotica, Secondina, Retyna, Unia, Cornua, Arania, and Conjunctiva: and these three humoure. That is to say, Humor, Virtus, Humor Albigynus, and Humor Chrystallinus.

It is to be knowne how and after what manner they spring: You shall vnderstand, that there springeth of the Braine substance of his foremost Ventrikles, two Sinewes, the one from the right side, and the other from the left, and they be called the first paire, for in the Anatomy, they be the first paire of Sinewes that appeare of all seuen. And it is shewed by Galen, that these Sinewes bée hollow as a Réede, for two causes. The first is,

that the visible spirit might passe frælý to the Eyes. The second is, that the forme of visible things might frælý be presented to the common wittes.

Now marke the going forth of these sinewes. When these sinewes goe out from the substance of the Braine, he commeth through the Piamater, of whose substance he taketh a Pannicle or a Coate: and the cause why he taketh that Pannicle, is to kæpe him from noying, and before they enter into the Skull, they mæte and are united into one sinew the length of halfe an inch: and then they depart againe into two, and each goeth into one Eye, entring through the braine Panne, and these sinewes be called Nervi optici. And thræ causes I finde why these Nerues are joyned in one before they passe into the Eye. First, if it happen any diseases in one Eye, the other should receiue all the visible spirit that before came to both.

The second is, that all things that wæ sée should not séeme two: for if they had not bæne joyned together, every thing should have séemed two, as it doth to a Worme, and to other Beasts.

The third is that the sinew might stay and helpe the other. But hereupon Lanfranke accordeth much: saying, that these two sinewes came together to the Eyes, and take a Pannicle both of Piamater and of Duramater, and when they enter into the Orbit of the Eye, there the extremities are spread abroad, the which are made of thræ substances: that is to say, of Duramater, of Piamater, and of Nervi optici. There be engendred thræ Tunicles or Coates, as thus: Of the substance that is taken from Duramater, is engendred the first Coate that is called Secondina: and of Nervi optici, is engendred the third Coate, that is called Retina: and each of them is more subtiller then other, and goeth about the humours without meane. And it is to be understood, that each of these thræ Tunicles be divided, and so they make fire: that is to say, thræ of the parts of the braine, and thræ of the parts outwards, and one of Pericranium, that covereth the Bones of the head, which is called Conjunctiva.

And

And thus you may perceiue the springing of them, as thus: Of Duramater springeth Clirotica and Cornua. Of Piamater, springeth Secondina and Vnta. And of Nervi Optici springeth Conjunctiva. Now to speake of the humours which bée ther, and their places are the middle of the Eyes: of the which, the first is Humor Vltrus, because he is like Glasse, in colour very cleare, red, liquit, or thinne, and he is in the inward side next vnto the Braine: and it is thinne, because the nutritiue blood of the Christalline, might passe, as water through a spunge should be clensed and made pure, and also that the visible spirit might the lightlyer passe through him from the Braine. And he goeth about the Chrystaline Humor, vntill he méete with Albuginus Humour, which is set in the vttermost part of the Eye. And in the middest of these Humours Vltrus, and Albuginus, is set the Chrystaline Humour, in which is set principally the sight of the Eye. And these Humours be separated and involued with the Pannicles as afore-said betwéene every Humour a Pannicle: And thus is the Eye compound and made. But to speake of every Humour and every Pannicle in his due order and course, it would aske a long processe, and a long Chapter: and this is sufficient for a Chirurgion. Now to begin at the Nose. You shall vnderstand, that from the braine there commeth two Sinewes to the holes of the braine pan, where beginneth the concavity of the Nose, and these two be not properly Sinewes, but Organes or Instruments of smelling, and haue heads like teates or paps, in which is received the vertue of smelling, and representing it to the common wits: Ouer these two, is set Colatorium, that wée call the Nosthyls: and is set betwéene the Eyes, vnder the vpper part of the Nose. And it is to be noted, that this concavity or ditch was made for two causes. The first is, that the ayre that bringeth forth the spirit of smelling might rest in it, till it were taken of the Organe or Instrument of smelling. The second cause is, that the superfluities of the Braine might be hidden vnder it, vntill it were clensed: And from this concavity there goeth two holes downe into

into the mouth, of which there is to be noted three profits.

The first is, that when a mans mouth is close, or when he eateth or sleepeth, that then the ayre might come through them to the Lunges, or else a mans mouth should alwayes be open. The second cause is, that they helpe to the relation of the forme of the Nose: for it is said, a man speaketh in his Nose, when any of these holes be stopped. The third cause is, that the concavity might be clensed by them, when a man snuffeth the Nose, or draweth into his mouth inwardly. The Nose is a member consimple or officiall appearing without the face, somewhat plicable, because it should the better be cleansed. And it is to be perceived that it is compound and made of Skin and Lazartus flesh, and of two Bones standing in manner triangle-wise, whose extremities be joyned in one part of the Nose with the Coronall Bone, and the nether extremities are joyned with two Gristles, and another that divideth the Nosthrils within, and holdeth up the Nose.

Also there be two concavities or holes, that if one were stopped the other should serue: Also there is in the Nose two Muscles to helpe the working of his Office.

And Galen sayth, that the Nose shapeth the Face most: for where the Nose lacketh (sayth he) all the rest of the Face is the more unseemely. The Nose should be of a meane bignesse, and not to exceed in length or bredth, nor in highnesse. For Aristotle saith, If the Nosthrils be too thin or too wide, by great drawing in of ayre, it betokeneth great straitnesse of heart, and indignation of thought. And therefore it is to be noted, that the shape of the members of the Body, betokeneth and judgeth the affections and will of the soule of man, as the Philosopher saith. The Temples be called the members of the Head, and they haue that name because of continuall mouing. And as the Science of the Anatomy meaneth, the spirit vitall is sent from the heart to the braine by Arteirs, and by Veines and nutrimentall blood, where the Vessels Pulsatiues in the Temples be lightly hurt. Also, the Temple haue dents or holes inwardly, wherein he taketh the

humour

humour that commeth from the Braine, and bringeth the Eyes asleepe: and if the said Holes or Donts be pressed and wrung, then by trapping of the humour that continueth, hée maketh the teares to fall from the Eye.

The Chéekes are the fadeling parts of the Face, and they containe in them Musculus flesh, with Veynes and Arteirs, and about these parts be many Muscles. Guido maketh mention of seven about the Chéekes and ouer-lip.

And Haly Abbas saith, there be twelue Muscles that moue the nether Jaw, some of them in opening, and othersome in closing or shutting, passing vnder the Bones of the Temples: and they be called Temporales: And they be the right noble and sensatiue, of whose hurt is much perill.

Also there bé other Musculus for to grinde and to chew. And to all these Muscles commeth Nerues from the Braine, to giue them féeling and mouing. And also there commeth to them, many Arteirs and Veynes, and chiefly about the Temples, and the angles or corners of the Eyes and the Lips. And as the Philosophers say, the chiefe beauty in man is in the Chéekes, and there the complexion of man is most knowne, as thus: If they bé full, ruddy, and medled with temperate whitenesse, and not fat in substance, but meanely fleshie, it betokeneth hot and moyst of complexion: that is, Sanguine and temperate in colour. And if they be white coloured, without medling of rednesse, and in substance fat and soft, quabering, it betokeneth, excesse and superfluity of cold and moyst: that is flegmaticke. And if they be browne in colour or eyfren, yeallow, redde and thinne, and leane in substance, it betokeneth great drying and heate: that is cholericke. And if they be as it were blowne in colour, and of little flesh in substance, it betokeneth excesse and superfluity of drynesse and cold: that is Melancholy. And as Avicen saith, the Chéekes doe not onely shew the diversities of complexions, but also the affection and will of the Heart: for by the affection of the heart, by suddaine joy or dread, he wareth either pale or red. The bones or bony parts, first of the chéekes be two: of the Nose outwardly,

Nose outwardly, two: of the vpper Mandible, two: within the Nose three, as thus: One deviding the Nosthrils within, and in each Nosthrill one, and they seeme to be rowled like a wafer, and haue a hollownesse in them, by which the ayre is respired and drawne to the Lungs, and the superfluity of the Braine is purged into the mouth wards, as is before rehearsed. But Guido and Galen saith, that there be in the face nine bones, yet I cannot find that the nether Mandible should be of the number of those nine: for the nether Mandible accounted there, proueth them to be ten in number: Of which thing I will hold no argument, but remit it to the sight of your Eyes. The parts of the mouth are fiue, that is to say, the Lippes, the Téeth, the Tongue, the Vuila, and the Pallet of the mouth. And first to speake of the Lips, they are members consimile or officiall, full of Musculus flesh, as is aforesaid, and they were ordained for two causes, one is; that they should be to the mouth as a dore to a house, and to kéepe the mouth close till the meat were kindly chewed. The other cause is, that they should be helpers to the pronouncing of the spéech. The Téeth are members consimily or officiall, spermaticke, and hardest of any other members, and are fastned in the Chéeke bones, and were ordained for three causes. First, that they should chew a mans meate, ere it should passe downe, that it might bée the soner digested.

The second, that they should be a helpe to the spéech: for they that lacke their téeth, doe not perfectly pronounce their words.

The third is, that they should serue to beasts as weapons. The number of them is vncertaine: for some men haue moe, and some lesse: they that haue the whole number, haue two and thirty: that is to say sixteene aboue, and as many beneath, as thus: two Dwallies, two Quadripulles, two Canuiens, eight Morales, and two Causales, the Tongue is a carnous member, compound and made of many Nerues, Ligaments, Meynes and Artiers, ordained principally for three causes.

The first is, that when a man eateth, the Tongue might helpe to turne the meat till it were well chewed. The second cause

cause is, that by him is receiued the tast of swéete and sowre, and presented by him to the common Wittes. The third is, that by him is pronounced euery spéech. The fleshie part of the Tongue is white, and hath in him nine Muscles, and about the rote of him, is Glandulus, in the which be two welles, and they be euer full of spettle to temper and kéepe moyst the Tongue, or else it would waxe dry by reason of his labour, &c. The Uuula is a member made of spongeous flesh, hanging downe from the end of the Pallet ouer the gullet of the throat, and is a member in complexion cold and dry, and oftentimes when there falleth rawnesse or much moystnesse into it from the Head, then it hangeth downe in the throate, and letteth a man to swallow, and it is broad at the vpper end, and small at the nether. It was ordained for divers causes. One is, that by him is holpen the sound of spéech: for where the Uuula is wanting, there lacketh the perfect sound of spéech. Another is, that it might helpe the prolation of vomits. Another is, that by him is tempered and abated the distemperance of the ayre that passeth to the Lungs. Another is, that by him is guided the superfluities of the Braine, that commeth from the coleftures of the Nose, or the superfluities should fall downe suddenly into the mouth, the which were a displeasure. The Pallet of the mouth containeth nothing else but a carnous Pannicle, and the Bones that bée vnderneath it hath two divisions, one along the Pallet from the division of the Nose, and from the opening of the other Mandible vnder the nether end of the Pallet, lacking halfe an inch, and there it divideth overthwart, and the first division is of the Mandible: and the second, is of the Bone called Pyllary or Bazillary, that sustaineth and bindeth all other Bones of the head together. The Skinne of the Pallet of the mouth is, of the inner part of the stomacke and of Pyze, and of Isofagus, that is the way of the meate into the Stomacke. The way how to know that such a Pannicle is of that part of the stomack, may be knowne when that a man is touched within the mouth, anonhe beginneth to tickle in the stomacke, and the nérer that

he shall couch vnto the throat, the more it abhorreth the stomacke, and oftentimes it causeth the stomacke to yeld from him that is within him, and when a man doth vomit.

Also in the mouth is ended the vppermost extremity of the Weasand, which is called Wyze, or Isofagus: And with him is contayned Trachia arteria: that is, the way of the ayze, whose holes be covered with a lap like a tongue, and is gristly, that the meat and drinke might slide ouer him into Isofagus: the which gristle when a man speaketh is reared vp, and covereth the way of the meate, and when a man swalloweth the meate, then it covereth the way of the ayze, so that when the one is covered, the other is discovered. For if a man open the way of the ayze, when he swalloweth, if there fall a crum ineo it, hee shall never cease coughing vntill it be vp againe. And this sufficeth for the Face.

Chap. VI.

The Anatomie of the Necke.

The Necke followeth next to be spoken of. Galen proveth, that the Necke was made for no other cause but for the Lungs, for all things that haue no Lungs, haue neyther Necke nor voyce, except Fish. And you shall vnderstand, that the necke is all that is contayned betweene the head and the shoulders, and betweene the chin and the breast. It is compound and made of foure things, that is to say, of Spondillis, of Servicibus, of Gula, and of Gatture, the which shall be declared more plainly hereafter: and through these passe the way of the meate and of the ayze, but they be not the substance of the Necke.

The Spondels of the Necke be seven: The first is joyned vnto the lower part of the head called Partillary, or Bazillary, and in the same wise are joyned euery Spondell with other, and the last of the seuen, with the first of the Backe or Ridge: and the Lygaments that keepe these Spondels together, are not so hard

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and tough as those of the backe: for why? those of the necke bée more feéble and subtiller. The cause is this, for it is necessary other while that the head moue without the necke, and the Necke without the Head, the which might not well haue béene done if they had béene strong and boystrous. Of these aforesaid seuen Spondels of the Necke, there springeth seuen paire of Sinewes, the which be diuided into the head and into the visage, to the Shoulders and to the Armes. From the hole of the first Spondell springeth the first paire of Sinewes, betweén the first Spondell and the second, and so forth of all the rest in like manner as of these. Also these Sinewes receiue subtill will of the sinewes of the braine: of which the Will, and Sinewes, and Flesh, with a Pannicle, make the composition of Muscles, Lazartes, and Brawnes, the which thrée things are all one, and be the Instruments of voluntary mouing euery member. The Muscles of the Necke after Galen, are numbred to be twenty, mouing the Head and the Necke. Likewise it is to be noted, that there bée thrée manner of fleshes in the Necke: the first is Pixwex, or Seruisis, and it is called of Children, Gold-haire, or yeallow haire, the which are certaine Longitudinals, lying on the sides of the Spondels, from the head downe to the latter Spondell. And they are ordained for this cause, that when the Sinewes be weary of ouer much labour with mouing and trauell, that they might rest vpon them as vpon a Bed.

The second Flesh is Musculus, from whom springeth the Tendons and Cords that moue the Head and the Necke, which be numbred twenty, as is before declared. The third Flesh replenisheth the void places, &c. The third part of the Necke, is called Gutture, and it is standing out of the throat boll. The fourth part is called Gula, and the hinder part Cervix, and hath that name of the Philosophers, because of the Marrow comming to the Ridge-bones. It is so called, because it is as it were a seruant to the Braine: For the Necke receiueth and taketh of the braine, influence of vertue of mouing, and sendeth it by sinewes to the other parts of the body downewards, and to all members of the body.

Here you shall understand, that the way of the meate, and Mire, or Isofagus, is all one thing: and it is to be noted, that it stretcheth from the mouth to the Stomacke, by the hinder part of the Necke inwardly, fastned to the Spondels of the Necke, vntill hée come to the first Spondell, and there hée leaveth the Spondell, and stretcheth till hée come to the foremost part of the Breast, and passeth through Diafragma, till hée come to the mouth of the stomacke, and there hée is ended. Furthermore, it is to bée noted that this Weasand is compound, and made of two Tunicles or Coates (that is to say) of the inner and of the vtter. The vtter Tunicle is but simple, for hée néedeth no Retention but onely for his owne nourishing: but the inner Tunicle is compound, and made of Musculus Longitudinall Will, by which he may draw the meate from the mouth into the stomack, as it shall bée more plainly declared in the Anatomy of the stomacke. Furthermore, Cana Pulmonis, via, trachia, Arteria, all these be one thing (that is to say) the Throt-boll, and it is set within the Necke, besides the Weasand, towards Gula, and is compound of the Gristle, knit each with other. And the Pannicle that is meane betwéene the Weasand, and the Throt boll, is called Issmon.

Also yée shall understand that the great Veynes which rameth by the sides of the Necke, to the vpper part of the head, is of some men called Gwidege, and of others, Venæ organices: the incision of whom is perillous. And thus it is to be considered, that the neck of man is compound, and made of skinny Flesh, Ligaments, and bones: and this sufficeth for the Necke and the Throate.

Chap. VII.

The Anatomy of the Shoulders and Armes.

And first to speake of the Bones: It is to bée noted, that in the Shoulder there bée two Bones, (that is to say) the Shoul-

Shoulder bone, and the Kannell-bone, and also the Adiutor bone of the Arme, are joyned with the Shoulder-bones, but they are not numbred amongst them, but amongst the Bones of the Armes. In the composition of the shoulder, the first Bone is, Os Spatula, or Shoulder blade, whose hinder part is declined towards the Chine, and in that end it is broad and thinne, and in the vpper part it is round, in whose roundnesse is a Concavity, which is called the Bore or cope of the shoulder, and which entreth the Adiutor bones, and they haue a binding together with strong flexible Sinewes, and are contained fast with each Bone called Clauicula, or the Cannell bone. And this Cannell bone stretcheth to both the shoulders; One end to the one shoulder, and another to the other, and there they make the composition of the shoulders. The bones of the great arme, (that is to say) from the shoulders to the fingers ends, be thirty: the first is, the Adiutor bone, whose vpper end entreth into the Concavity or Bore of the Shoulder bone: it is but one Bone (having no fellow) and it is hollow and full of Marrow, and it is also croked, because it should be the more able to gripe things, and it is hollow, because it should be lighter and more obedient to the stirring or mouing of the Brawnes.

Furthermore, this Bone hath two eminences, or two knobs in his nether extremity, or in the juncture of the Elbow (of the which, the one is more Rising then the other) and are made like vnto a Pully to draw water with, and the ends of these Bones enter into a Concavity proportioned in the vppermost ends of the two Focelbones, of which two Bones, the lesse goeth from the Elbow to the Thumbe, by the vppermost part of the arme, and the greater is the nether bone from the Elbowe to the little Finger. And these two Bones be contained with the Adiutor bone, and be bound with strong Ligaments, and in like manner with the Bones of the Hand. The which Bones bee numbred eight, the foure vppermost bee joyned with the foure nethermost towards the Hands: and in the third ward of Bones, bee fiue, and they are called Ossa Palmis, and they are in the Palme of

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the hand. And to them be joyned the Bones of the Fingers and the Thumbes, as thus, in every Finger three Bones, and in the Thumbe two bones, (that is to say) the Fingers and Thumbe of euery hand fourteene, called Ossa digitorum: in the Palme of the Hand fiue, called Patinis, and betweene the Hand and the Wrist eight, called Rasete, and from the Wrist to the shoulder, three Bones: all which being accounted together, ye shall find thirty bones in each Hand and Arme. To speake of Sinewes, Ligaments, Cords, and Brawnes: here first ye shall vnderstand, that there commeth from Mynuca, through the Spondels of the Necke, foure sinewes, which most plainly doe appeare in sight, as thus: one commeth into the vpper part of the Arme, another into the neather part, and one into the inner side, and another into the vtter side of the Arme, and they bring from the Braine, and from Mynuca, both feeling and mouing into the Armes, as thus: The sinewes that come from the Braine and from the Marrow of the Backe that is called Mynuca, when they come to the juncture of the shoulder, there they are mixed with the Ligaments of the selfe shoulder, and there the Ligaments receiue both Feeling and mouing of them, and also in there medling together, they are made a Corde or a Tendon.

Three causes I find why the sinewes were medled with the Lygaments. The first cause is, that the littlenesse of the Sinewes, which many wayes bee made weary by there continuall moving, should bee repressed by the insensiblenesse of the Ligaments: The second is, that the littlenesse of the Sinewes should bee through the quality of the Ligaments: The third is, the feeblenesse of the Sinew, that is insufficient, and too feeble to vse his Offices, but by the strength and hardnesse of the Ligaments.

Now to declare what a Cord is, what a Ligament, and what a Muscle, or a Brawne, it is enough rehearsed in the Chapter of the simple members: but if you will through the commandement of the Will or the Soule, draw the Arme to the hinder parts of the body, then the vtter Brawne is drawne together

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and the inner inlarged, and likewise inwards, when the one Brawne doth draw inwards, the other doth stretch: and when the Arme is stretched in length, then the Cords be lengthened: but when they passe the juncture of the Shoulder and of the Elbow, by three fingers breadth or thereabout, then it is divided by subtill Will, and medled with the simple flesh, and that which is made of it is called a Brawne. And three causes I finde, why that the simple flesh is medled with the Corde in the composition of the Brawne.

The first is, that the aforesaid Will might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Corde with his moystnesse, the which drought he getteth through his manifold mouing. The third is, that the forme of the Brawne members should be the more faire, and of better shape: wherefore God and Nature hath cloathed it with a Pannicle, that it might the better bee kept: And it is called of the Philosophers, Musculus, because it hath a forme like unto a Mouse. And when these Brawnes come neere a Joynt, then the Cordes spring forth of them, and are medled with the Ligaments againe, and so moveth that Joynt. And so yee shall understand, that alwayes betweene every two Joynts, is engendred a Brawne, proportioned to the same member and place, unto the last extremity of the fingers, so that as well the least juncture hath a proper feeling and moving when it needeth, as hath the greatest. And after Guido, there be numbred thirteene in the Arme and Hand, as thus: foure in the Adjutor, moving the upper part of the Arme: and foure in the Focles, moving the fingers. Now to speake somewhat of the Veynes and Arteirs of the arme: it is to bee understood, that from Venakelis, there commeth two Branches, the one commeth to the one Arme-pit, and the other commeth to the other. And now marke the spreading, for as it is of the one, so it is of the other, as thus: when the branch is in the Arme-pit, there hee is divided into two branches: The one Branch goeth along in the inner side of the arme, untill it come

to the bough of the Arme, and there it is called Bazilica, or Epatica, and so goeth downe the Arme till it come to the wrist, and there it is turned to the backe of the Hand, and it is found betweene the little finger and the next, and there it is called Salvatella. Now to the other Branch that is in the Arme-hole, which spreadeth to the vtter side of the shoulder, and there he divideth in two, the one goeth spreading vp into the carnous part of the Head, and after descendeth through the Bone into the Braine, as it is declared in the Anatomy of the head. The other branch goeth on the outward side of the Arme, and there he is divided into two also, the one part is ended at the hand, and the other part is folded about the arme, till it appeare in the bouget of the arme, and there is called Sephalica, from thence it goeth to the backe of the hand, and appeareth betweene the Thumbe and the foremost finger, and there it is called Sephalica Ocularis.

The two Branches that I speake of, which be divided in the hinder part of the shoulders, from each of these two (I say springeth one, and those two meete together and make one Veyne which appeareth in the bough of the Arme, and there it is called Mediana, or Coadialis, or Commine. And thus it is to be vnderstood, that of Vena Sephalica, springeth Vena Ocularis, and of Vena Bazilica, springeth Vena Salvatella, and of the two Veynes that meete, springeth Vena Mediana, and in ramifying from these fiue principall Veynes springeth innumerable, of the which a Chirurgion hath no great charge: for it sufficeth vs to know the principals.

To speake of Arteirs, you shall vnderstand, that wheresoever there is found a Veyne, there is an Arteir vnder him: and if there be found a great Veyne, there is found a great Artier, and whereas is a little Veyne, there is a little Artier: for wheresoeuer there goeth a Veyne to giue nutriment, there goeth an Artier to bring the spirit of life. Wherefore it is to bee noted, that the Artiers lye more deeper in the flesh then the Veynes doe: for they carry and keepe in them more precious blood then doth

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the Veyne, and therefore hée hath néed to bée further from dangers outwardly: and therefore, God and Nature haue ordained for him to be closed in two Coates, where the Veyne hath but one.

The Breast or Thorax, is the Arke or Chest of the spirituall members of man, as saith the Philosopher: where it is to bée noted, that there be foure things containing, and right contained, as thus. The foure containing, are, the Skinne, Musculus flesh, the Pappes and the Bones. The parts contained, are, the Heart, the Lunges, Pannicles, Lygaments, Nerues, Veynes, Artiers, Myze, or Isofagus. Now the Skinne and the flesh are knowne in their Anatomy. It is to be noted, that the flesh of the Pappes, differeth from the other flesh of the body: for it is white, glandulus, and spongeous: and there is in them, both Nerues, Veines, and Artiers, and by them they haue Coliganes with the Heart the Liver, the Braine, and the Generatiue members. Also there is in the Breast, as old Authors make mention, lxxx. or xc. Muscles: for some of them be common to the Necke, some to the Shoulders, and to the Spades: some to Dyafragma or the Mydriffe: some to the Ribbes, some to the Backe, and some to the Breast it selfe. But I find certaine profitablenesse in the creation of the Pappes, as well in man as in woman: for in man it defendeth the spirituals from annoyance outwardly: and another by their thicknesse they comfort the naturall heate in defiance of the spirits. And in women, there is the generation of Milke: for in women there commeth from the Matrix into their Breasts many Veynes, which bring into them Menstruall blood, the which is turned through the digestiue vertue, from red colour into white, like the colour of the Pappes, even as Chilley comming from the stomacke to the Liver, is turned into the colour of the Liver.

Now to speake of the Bones of the Breast: they bée said to bée triple or threefold. and they be numbred to the seuen in the Breast before, and their length is according to the breadth of the Breast, and there extremities or ends be gristly, as the

Ribbes be. And in the vpper end of Thorax is an hole or a concauity in which is set the fut of the Furkle-bone or Cannel-bone, and in the nether end of Thorax, against the mouth of the Stomacke, hangeth a Gristle called Ensiforme, and this Gristle was ordained for two causes. One is, that it should defend the stomacke from hurt outwardly. The second is, that in time of fulnesse, it should giue place to the stomacke in time of néed when it desireth, &c.

Now to speake of the parts of the Backe behind forth: There be twelue Spondels, through whom passeth Mynuca, of whom springeth twelue paire of Nerues, bringeth both féeling and moving to the Muscles of the Breast aforesayd. And héere it is to be noted, that in euery side there be twelue Ribs, that is to say, seuen true and fiue false, because these fiue bée not so long as the other seuen be: and therefore called false Ribs, as it may be perceiued by the sight of the Eye. Likewise, of the parts that be inwardly, and first of the Heart, because hée is the principall of all other members, and the beginning of life: hée is set in the middest of the Breast seuerally by himselfe, as Lord and King of all members. And as a Lord or a King ought to be serued of his Subiects that haue their liuing of him, so are all other members of the Body subiects to the Heart: for they receiue their liuing of him, and they doe seruice many wayes vnto him againe. The substance of the Heart is as it were Lazarus Flesh, but it is spermaticke, and an officiall member, and the beginning of life, and hée giueth to euery member of the Body, both blood of life, and spirit of breath, and heate: for if the Heart were of Lazarus flesh, his moving and stirring should be voluntary and not naturall, but the contrary is true: for it were impossible that the Heart should be ruled by Will onely, and not by Nature. The Heart hath the shape and forme of a Pine-apple, and the broad end thereof is vpwards, and the sharpe end is downewards: depending a little towards the left side.

And héere it is to be noted, that the Heart hath blood in his sub-

substance, whereas all other members haue it but in their Veines and Arteirs: Also the Heart is bound with certaine Ligaments to the backe part of the Breast, but these Lygaments touch not the substance of the Heart, but in the ouer part they spring forth of him, and is fastened as a foresaid. Furthermore, the Heart hath two Ventricles, or Concauities, and the left is higher then the right, and the cause of his hollownesse, is this: For to kæpe the blood for his nourishing, and the ayre to abate and temper the great heate that hæ is in, the which is kept in Concauities. Now hære it is to be noted, that to the right Ventrickle of the Heart, commeth a Veyne from the great Veyne called Venakelis, that receiveth all the substance of the blood from the Liver. And this Veyne that commeth from Venakelis, entreth into the heart of the right Ventricle, as I said before, and in him is brought a great portion of the thickest blood to nourish the heart with, and the residue that is left of this, is made subtill through the vertue of the Heart, and then this Blood is sent into a Concauity or pit in the midst of the Heart, betwæne the two Ventricles, and therein it is made hot and pured, and then it passeth into the left Ventricle, and there is ingendred in it, a Spirit, that is clæ-rer, brighter, and subtiller, then any Corporall or Bodily thing, that is engendred of the foure Elements: For it is a thing, that is a meane betwæne the Body and the Soule. Wherefore it is likened of the Philosophers to be more liker heavenly things, then earthly things.

Also it is to be noted, that from the left Ventricle of the heart springeth two Arteirs: the one having but one Coate, and therefore it is called Arteria Venalis: And this Arteir carryeth Blood from the Heart to the Lungs, the which Blood is vaporous, that is tryed and left of the Heart, and is brought by this Artery to the Lungs, to giue him Nutriment, and there he receiveth of the Lungs ayre and bringeth it to the heart to refresh him with.

Wherefore Galen sayth, that hæ findeth that mans Heart is Naturall and friendly to the Lungs: For he giveth him of his owne Nutrimentall to nourish him with, and the Lungs reward him

him with ayre, to refresh him with againe, &c.

The other Artier that hath two Coates, is called Vena Arterialis, or the Great Artery, that ascendeth and discendeth, and of him springeth all the other Arteirs that spred to euery member of the Body: for by him is united and quickned all the members of the Body. For the Spirit that is retained in them, is the instrument or treasure of all the vertue of the Soule. And thus it passeth vntill it come to the Braine, and there he is turned into a further digestion, and there hée taketh another Spirit, and so is made animall, and at the Liuer nutrimentall, and at the Testikles generatiue: and thus it is made a spirit of euery kind, so that hée being meane of all manner operations and workings, taketh effect. Two causes I find why these Arteirs haue two Coates. Oneis, that one Coate is not sufficient, nor able to withstand the violent moving and stirring of the Spirit of life, that is carryed in them.

The second cause is, that the thing that is carryed about from place to place, is of so precious a Treasure, that it had the more néed of good keeping. And of some Doctors, this Artier is called the Pulsatiue Veyne, or the beating Veyne: for by him is perceiued the power and might of the Heart, &c. Wherefore God and Nature haue ordained, that the Arteirs haue two Coates. Also there is in the Heart thrée Pellikles, opening and closing the going in of the Heart blod, and spirit in conbenient time. Also the Heart hath two little Eares, by whom commeth in and passeth out the Ayre that is prepared for the Lungs. Also there is found in the Heart a Cartilaginous Auditament, to helpe and strengthen the selfe Heart. Also the Heart is covered with a strong Pannicle, which is called of some Capsula Cordes, or Paricordium, the which is a strong case, vnto whom commeth Nerues, as to other inward members. And this Pannicle Pericordium, springeth of the vpper Pannicle of the Midriffe. And of him springeth another Pannicle called Mediastinum, the which departeth the Breast in the midst, and keepeth that the Lungs fall not over the Heart. Also there is another Pannicle that co-

vereth

vereth the Ribs inwardly, that is called Plura, of whom the Midriffe taketh his beginning. And it is said of many Doctors, that Duramater is the Originall of all the Pannicles within the Body: and thus one taketh of another.

CHAP. VIII.

The Anatomy of the Lungs.

THE Lungs is a member Spermatick of the first Creation, and his naturall complexion is cold and dry, and in his accidentall complexion he is cold and moyst, lapped in a Nervous Pannicle, because it should gather together the softer substance of the Lungs, and that the Lungs might feele by the meanes of the Pannicle, that which he might not feele in himselfe. Now to proue the Lungs to bee cold and dry of kind, it appeareth by his swift stirring, for hee lyeth ever waving ouer the Heart, and about the Heart. And that hee is cold and moyst in reward, it appeareth well, that he receiveth of the Braine many cold matters, as Catarres and Rheumes, whose substance is thinne. Also I find in the Lungs three kinds of substance. One is a Veyne comming from the Liver, bringing with him the Crude or raw part of the Chylle, to feed the Lungs. Another is Arteria Venealis, comming from the Heart, bringing with him the spirit of life to nourish him with. The third is Trachia Arteria, that bringeth in ayre to the Lungs, and it passeth through all the left part of them to doe his Office.

The Lungs is divided into fiue Lobbes or Pellitheles, or fiue portions (that is to say) three in the right side, and two in the left side. And this was done for this cause, that if there fell any hurt in the one part, the others should serue and doe their office. And three causes I find, why the Lungs were principally ordained. First, that they should draw cold wind, and refresh the Heart. The second, that they should change and alter, and pu-

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rifie the ayre before it come to the Heart, lest the heart were hurt and annoyed with the quantity of the ayre. The third cause is, that they should receive from the heart the fumous superfluities that he putteth forth with his breathing, &c.

Behind the Lungs, toward the Spondels, passeth Myze or Isofagus, of whom it is spoken of in the Anatomy of the Necke. And also there passeth both Veynes and Arteirs, and all these with Trachia Arteria, doe make a Stoke, replete vnto the Gullet, with the Pannicles, and strong Ligaments, and Glandulus flesh to fulfill the voyd places. And last of all: is the Midziffe, and it is an officiall member made of two Pannicles and Lazartus flesh, and his place is in the midst of the body, ouer-thwart or in breath vnder the region of the Spirituall members, departing them from the Matrix.

And thze causes I find, why the Midziffe was ordained. First, that it would divide the Spirituals from the Nutrates. The second, that it should kæpe the vitall colour or heat to descend down to the Nutrates. The last is, that the malicious fumes reared vp from the Nutrates, should not noy the Spirituals or vitals, &c.

The wombe is the Region or the City of all the Intrails, the which reacheth from the Midziffe downe vnto the share inwardly and outwardly from the Reynes or kidneyes, downe to the bone Pecten, about the priuy parts. And this Wombe is compound and made of two things (that is to say) of Syfac, and Myrac; Syfac is a Pannicle, and a member spermaticke, officiall, sensible, Sinowie, compound of subtill Will, and in complexion cold and dry, having his beginning in the inner Pannicle of the Midziffe. And it was ordained, because it should containe and bind together all the Intralles, and that he defend the Musculus, so that he oppresse not the Naturall members. And that he is strong and tough, it is because he should not be lightly broken, and not those things that are contained goe not forth, as it happeneth to them that are broken, &c. Myrac is compound, and made of foure things (that is to say) of Skinne outwardly of

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Fatnesse, of a Carnous Pannicle and of Musculus Flesh. And that it is to bée vnderstanded, that all the whole from Syfac outward, is called Myrac, it appeareth well (by the words of Galen) where hée commandeth, that in all wounds of the Wombe, to sewe the Syfac, with the Mirac, and by that it proveth, that there is nothing without the Syfac but Mirac. And in this Mirac, or vtter part of the Wombe, there is noted eight Muscles, two Longitudinals, procéeding from the shéeld of the stomacke, vnto Os Pecten: two Latitudinals comming from the backwards to the Wombe: and foure Transverse, of the which, two of them spring from the Ribbes on the right side, and goe to the left side, to the Bones of the Hanches, or of Pecten: and the other two spring from the Ribs on the left, and come over the wombe to the right parts, as the other before doth.

Héere is to be noted, that by the vertue of the subtill will that is in the Musculus Longitudinall, is made perfect the vertue attractiue: and by the Musculus Transverse, is made the vertue retentiue: and by the Musculus Latitudinall, is made the vertue expulsiue. It is thus to be vnderstood, that by the vertue attractiue, is drawne downe into the Intrales, all superfluities, both water, winde, and dyet. By the vertue retentiue, all things are with-holden and kept, vntill Nature haue wrought his kind. And by the vertue expulsiue is put forth all things, when Nature provoketh any thing to be done. Galen saith, that wounds or incisions be more perilous in the midst of the wombe, then about the sides, for there the parts be more tractable then any other parts bée. Also he saith, that in wounds piercing the wombe there shall not bée made good incarnation, except Sifac be sewed with Mirac. Now to come to the parts contained within: First that which appeareth next vnder the Sifac is Omentum or Zirbus, the which is a Pannicle covering the stomacke and the Intrales, implanted with many Veynes and Arteirs, and not a little fatnesse ordained to keepe moyst the inward parts.

This Zirbus is an officiall member, and is compound of a

Veyne and an Arteir, the which entreth and maketh a line of the vtter Tunicle of the stomacke, vnto which Tunicle hangeth the Zirbus, and covereth all the Guts downe to the share.

Two causes I find, why they were ordained. One is that they should defend the Nutratiues outwardly. The second is, that through his owne power and vertue, he should strengthen and comfort the digestion of all the Nutrates, because they are more feebler then other members bee, because they haue but a thinne wombe or Skin, &c. Next Zirbus appeareth the Intrails or guts of which Galen saith, that the Guts were ordained in the first Creation to convey the drosse of the meate and drinke, and to cleanse the body of their superfluities. And here it is to be noted, that there be fiue portions of one whole Gutte, which both in man and Beast beginneth at the nether mouth of the stomacke, and so containeth forth to the end of the Fundament. Nevertheless hee hath divers shapes and formes, and divers operations in the Body, and therefore hee hath divers names. And hereupon the Philosophers say, that the lower wombe of a man, is like vnto the wombe of a Swine. And like as the stomacke hath two Tunicles, in like manner haue all the Guts two Tunicles. The first portion of the Guts is called Duodenum; for he is 12. Inches of length, and covereth the nether part of the stomacke, and receiveth all the drosse of the stomacke: the second portion of the Guts is called Iejunium, for he is evermore empty, for to him lyeth evermore the Theft of the Gall, beating him fore, and draweth forth of him all the drosse, and cleanseth him cleane: the third portion or Gut, is called Yleon, or small Gut, and is in length fifteene or sixteene Cubits. In this Gut oftentimes falleth a disease called Yleaca Passio. The fourth Gut is called Monoculus, or blind Gut, and it seemeth to haue but one hole or mouth, but it hath two, one neere vnto the other, for by the one all things goe in, and by the other they goe out againe. The fift is called Colon, and receiveth all the drosse depryved from all profitablenesse, and therefore there commeth not to him any Veynes Miseraices, as to the other. The sixt and last, is called Rectum or Longaon, and

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bels ended in the Fundament, and hath in his nether end foure Muscles, to hold, to open, to shut, and to put out, &c. Next is to be noted of Mensenterium, the which is nothing else but a texture of innumerable Veynes Miseraices, ramefied of one Veyne called Porta Epates, covered and defended of Pannicles and Lygamments comming to the Intrails, with the backe full of fatnesse and Glandulus flesh, &c.

The stomacke is a member compound and Spermaticke, knowing and sensible, and therein is made perfect the first digestion of Chile. This is a necessary member to all the Body, for if it faile in his working, all the members of the Body shall corrupt.

Wherefore Galen sayth, that the stomacke was ordained principally for two causes. The first, that it should be to all the members of the Body, as the earth is to all that are ingendred of the earth, that is, that it should desire sufficient meate for all the whole Body. The second is, that the stomacke should bée a sacke or Chest to all the Body for the meate, and as a Cooke to all the members of the Body. The stomacke is made of two Pannicles, of which the inner is Nerveous, and the vtter Carneous. This inner Pannicle hath Musculus Longitudinals, that stretcheth along from the stomacke to the mouth, by the which he draweth to him meate and drinke, as it were hands. And bée hath Transverse will, for to with-hold or make retention. And also the vtter Pannicle hath Latitudinall will, to expulse and put out: and that by his heate he should kéepe the digestiue vertue of the stomacke, and by other heates given by his Neighbours, as thus. It hath the Liver on the right side, chasing and beating him with his lobes or figures: and the Splene on the left side, with his fatnesse and Veynes, sending to him Melancholy, to exercise his appetites: and about him is the heart, quickning him with his Artiers: Also the Braine sending to him a Branch of Nerues to giue him fæling. And he hath on the hinder part, descending from the parts of the backe many Lygaments, with the Artiers joyned to the Spondels of the Backe. The forme or figure of this stomacke is

long, in likenesse of a Gourde, crooked: and that both holes bee in the vpper part of the body of it, because there should be no going out of it vnadvisedly of those things which are receiued into it. The quantity of the stomack commonly holdeth two Pitchers of water, and it may suffer many passions, and the nether mouth of the stomache is narrower then the vpper, and that for three causes. The first cause is, that the vpper receiveth meate great and bousterous in substance, that there being made subtill, it might passe into the nether. The second is, for by him passeth all the meates, with their chilosity from the stomacke to the Liver. The third is, for that through him passeth all the drosse of the stomack to the guts. And this sufficeth for the stomacke, &c.

The Liver is a principle member, and officiall, and of his first creation spermaticke complete in quantity of blood, of himselfe insensible, but by accidence he is insensible, and in him is made the second digestion, and is lapped in a sinowie Pannicle.

And that he is a principle member, it appeareth onely by the Philosophers, by Avicen and Galen. And it is officiall as is the stomacke, and it is of spermatick matter, and sinowie of the which is ingendred his Veines. And because it was like in quantity, Nature hath added to it crudded blood, to the accomplishment of sufficient quantity, and is lapped in a sinowie Pannicle. And why the Liver is crudded, is because the Chile which commeth from the stomacke to the Liver, should be turned into the colour of blood.

And why the Liver was ordained, was because that all the nutrimentall blood bee engendred in him. The proper place of the Liver is vnder the false Ribbes in the right side. The forme of the Liver is gibbous or bunchie on the backe side, and it is somewhat hollow like the inside of an hand. And why it is so shapen, is, that it should bee plyable to stomacke, like as a hand doth to an Apple, to comfort her digestion, for his heate is to the stomacke, as the heate of the fire is to the Pot or Cauldron that hangeth ouer it.

Also the Lungs is bound with his Pellikles to the Diafragma,

ma, and with strong Ligaments. And also hée hath Coliganes with the stomacke and the Intralles, and with the Heart and the Reynes, the Testikles and other members. And there are in him fiue Pellikles, like fiue fingers. Galen calleth the Liuer Mella Sanguinaria, containing in it selfe foure substances, Naturall and Nutrimentall. The Naturals is sent with the blood to all parts of the body, to be engendred and nourished. And the Nutrimentals be sequestrate and sent to places ordained for some helpings. These are the places of the Humours, the blood in the Liuer, Choller in the Chest or Gall, Melancholy to the Splene, Flegme to the Lungs and the Junctures, the watery superfluities to the Reynes and Vessike. And they goe with the Blood, and sometime they putrifie and make Fevers, and some hée put out to the Skinne, and hée resolved by sweat, or by Scabs, by Pushes, or by Impostumes.

And these foure naturall Humours (that is to say) Sanguine, Choler, Melancholy, and Flegme, be engendred and distributed in this manner: First, yée shall understand, that from the Spermaticke matter of the Liuer inwardly, there is engendred two great Reynes, of the which, the first and the greatest is called Porta, and commeth from the concavity of the Liuer, of whom springeth all the small Reynes Miseraices: and these Miseraices, be to Vena Porta, as the branches of a Trée bée to the stocke of a Trée. For some of them bée contained with the bottome of the stomacke: some with Duodenum, some with Jejunium, some with Yleon, and some with Monoculus, or Saccus. And from all these Guts they bring to Vena Porta, the succosity of Chiley, going from the stomacke, and distribute it into the substance of the Liuer. And these Reynes Miseraices, be innumerable. And in these Reynes begun the second Digestion and ended in the Liuer, like as it is in the stomacke the first Digestion.

So it proueth that Vena Porta, and Vena Miseraices, serue to bring all the succosity of all the meate and drinke that passeth the stomacke to the Liuer, and they spread themselues thorough

the substance of the Liver inwardly, and all they stretch towards the gibous (or bowing part of the Liver,) and there they méete, and goe all into one Unity, and make the second great Veyne, called Vena Ulis, or Concava, or Vena Ramosa: all is one, and he with his Rootes draweth out all the blood engendred from the Liver, and with his branches Ramifying vpwards and downewards, carryeth and conveyeth it to all other Members of the Body to bée nourished with, where is made perfect the third digestion. And also there goeth from the Liver Veynes, bearing the superfluities of the third Digestion to their proper places, as it shall be declared hereafter. Now to speake of the Gall, or of the Cheft of the Gall: It is an officiall member, and it is supermaticke and sinowie, and hath in it a subtiill Will, and it is a purse or a Panniculer Vesikle in the hollownesse of the Liver, about the middle Pericle or Lobe, ordained to receiue the Cholericke superfluities which are engendred in the Liver: The which purse or bagge hath thrée holes or Neckes; By the first hée draweth to him from the Liuer the Choller, that the Blood be not hurt by the Choller. By the second Neeke hée sendeth to the bottome of the stomacke Choler, the further the Digestion of the stomacke. And by the third Necke hée sendeth the Choler regularly from one Gut to another, to clense them of their superfluities and Drosse: and the quantity of the purse, may containe in it halfe a pinte, &c.

And next is the Splene, or the milte, the which is a supernaticke member, as are other members: and officiall, and is the receptory of the Melancholious superfluities that are engendred in the Liues: and his place is on the left side, transuersly linked to the stomacke, and his substance is thinne. And two causes I finde, why he was ordained there. The first is, that by the Melancholius superfluities which are engendred of the Liver which hée draweth to him hée is nourished with. The second cause is, that the nutritiue Blood should by him be made the more purer, and cleane, from the Drosse and thicking of the Melancholy, &c.

And

And next of the Reynes and Kidneyes: It is to be understood that within the Region of the Natrites backwards, are ordained the Kidneyes to cleanse the Blood from the watery superfluities, and they haue each of them two passages or holes, or Neckes: By the one is drawne the water from Venakelis, by two Veyns, which are called Vencæ Æmulgentes, the length of the finger of a man, and issueth from the Liver: and by the other is sent the same water to the Bladder, and is called Poros Urichides.

The substance of the Kidneyes is Lazarus Flesh, having Longitudinall will, and their place is behinde, on each side of the Spondels, and they are two in number, and the right Kidney lyeth some what higher then the left, and is bound fast to the backe with Lygaments. The Philosopher saith that mans Kidneyes are like the Kidneyes of a Cow, full of hard Concavities, and therefore the sores of them are hard to cure. Also they are more harder in substance, then any other fleshly member, and that for two causes. One is, that he bee not much hurt of the sharpenesse of the Urine. The other is, that the same Urine that passeth from him, might the better be altered and cleansed through the same. Also there commeth from the heart to each of the Kidneyes, an Artier, that bringeth with him Blood, heat, spirit, and Life. And in the same manner there commeth a Veyne from the Liver, that bringeth blood to nourish the Kidneyes, called Blood Nutrimentall.

The grease of the Kidneyes or Fatnesse, is as of other inward members, but it is an officiall member, made of thinne Blood, congealed and crudded through cold, and there is ordained the greater quantity in his place, because it should receiue and temper the heat of the Kidneyes, which they haue of the byting sharpenesse of the Water.

Now by the Kidneyes upon the Spondels, passeth Venakelis, or Venacua, which is a Veyne of great substance: for he receiveth all the Nutrimentall blood from the Liver, and from him passeth many small Pipes on every side, and at the Spondell bee?

the shoulders, he divideth himselfe whole in two great branches, the one goeth into the one arme, and the other into the other, and there they divide themselves into many Veynes and branches, as is declared in the armes.

Chap. IX.

The Anatomie of the Haunches and their parts.

THE Haunches are the lower part of the Wombe, joyning to the Thighs and the secret members. And three things there are to be noted thereof. The first is of the parts containing: the second is of the parts contained, and the third is of the parts proceeding outwards. The parts containing outwardly, be Myrac and Syfac, the Zirbus and the bones. The part contained outwardly, are the Vezike, or Bladder: the Spermaticke vessels, the Matrix in women, Langaon, Nerues, Veynes, and Arteries, descending downewards; the parts proceeding outwards, are the Buttocks and the Muscles, descending to the Thighes, of which it is to bee spoken of in order. And first of the parts containing: as of Myrac, Syfac, and Zirbus, there is enough spoken of in the Anatomy of the Wombe. But as for the Bones of the Hanches, there bee the parts of the backe three Spondels of Ossa sacri, or of the Hanches: and three Caitailiginis Spondels of Ossa Cande, called the Taile-bone.

And thus it is proved that there is in every man thirty Spondels, and thus they are to be numbred: in the Necke seaven, in the Ridge twelue; in the Reynes fiue: and in the Hanches fiue: And it is to be noted, that every Spondell is hollow in the middest: through which hollownesse passeth Nuca from the Braine, or the Marrow of the Backe. And some Authors say, that Mynuca is of the substance that the Braine is of: For it [illegible]e in substance, and in it selfe giveth to the Nerues both the [illegible]e Mouing and Feeling.

And

And also every Spondell is holden on every side, through the which holes, both Arteirs and Veynes doe bring from the Heart and the Liver both Life and nourishment, like as they doe to the Braine: and from the Pannicle of Mynuca, or the Marrow of the backe, through the holes of the sides of the Spondels springeth forth Nerues motiues, and there they entermeddle themselues with the strong Lygaments that be insensible, and so the Lygaments receiue that feeling of the Nerue, which the Nerues taketh of Mynuca. And by this reason many Authors proue, that Mynuca is of the same substance that the Braine is of, and the Pannicles of the Nuca is of the same substance of the Pannicles of the Braine, &c. And each of these Spondels bee bound fast one with another, so that one of them may not well bee named without another. And so all these Spondels together, contained one by another are called the Ridge-bone, which is the foundation of all the shape of the Body. They with the last Spondell be contained or joyned to the Bones of the Hanches, and they be the vpholders of all the Spondels. And these Bones bee small towards the Tale bone, and abroad towards the Hanches, and before they joyne and make Os Pectinis. And so they bee broad in the parts of the Iles, and therefore some Authors calleth it Ilea. And each of these two Bones towards the Liver hath a great round hole, into which is receiued the Bone called Vertebra, or the Whorlebone. Also besides that place there is a great hole or way, through the which passeth from aboue Musculus Veynes and Arteirs, and goe into the Thighes. And thus it is to bee noted, that of this Bone Pecten, and the Bone Vertebra, is made the juncture of the Thigh,

Now to speake of the parts contained, the first thing that commeth to sight is the Bladder, the which is an officiall member, compound of two Nerbous Pannicles, in complexion cold and dry. Whose Necke is carneus, and hath Muscles to withhold, and to let goe: and in man it is long, and is contained with the yard, passing through Peritoneum, but in women it is shorter, and is contained with the Vulua. The place of the Blad-

ber, is betwéne the bone of the Share and the Tayle gut, called Longaon, and in women, it is betwéne the aforesaid bone and the Matrix.

And in it is implanted two long vessels comming from the Kidneyes, whose names be Porri Urikcides, bringing with them the Urine or water from the Kidneys to the Bladder, which privily entreth into the holes of the Pannicles of the Bladder, by a naturall moving betwéne Tunicle and Tunicle, and there the Urine findeth the hole of the nether Tunicle, and there it entreth privily into the concavity of the bladder, and the more that the Bladder is filled with Urine, the straiter bée the two Pannicles compressed together, for the holes of the Tunicles be not even one against another, and therefore if the bladder be never so full, there may none goe backe againe. The forme of it is round, the quantity of it is a Pitcher full, in some more, in some lesse, &c.

Also there is found two other vessels, called Vaza Seminaria, or the Spermaticke Vessels. And they come from Venakelis, bringing blood to the Testikles, as well in man, as in woman, the which by his further digestion it is made sperme or nature in men: they be put outward, for the Testikles be without, but in women it abideth within, for there Testikles stand within: as it shall be declared hereafter.

Next followeth the Matrix in women: the Matrix in women is an officiall member, compound and Nerveous, and in complexion cold and dry: and it is the field of mans generetion, and it is an instrument susceptive, that is to say, a thing receiving or taking: and her proper place is betwéne the Bladder and the Gut Longaon, the likenesse of it, is as it were a yard reversed and turned inward, having Testikles likewise, as aforesaid. Also the Matrix hath two Concavities or Selles, and no more, but all Beastes have as many Selles as they have Pappes heads. Also it hath a long Necke like an Vsnall, and in every Necke it hath a mouth, that is to say, one within, and another without. The inner in the time of conception is shut, and the vtter part is open as it was before: and it hathin the middest a Lazarus Pannicle

cle, which is called in Latine Tengito : And in the creation of this Pannicle, is found two vtilities. The first is, that by it goeth forth the Vrine, or else it should bee shed throughout all the Vulva : The second is, that when a woman doth set her Thighs abroad , it altereth the ayre that commeth to the Matrix for to temper the heate.

Furthermore, the Necke that is betweene these two aforesaid mouthes, in her concavity hath many involutions and pleates, joyned together in the manner of Rose leaues before they be fully spread or ripe, and so they be shut together as a purse mouth, so that nothing may passe forth but vrine, vntill the time of childing. Also about the middle of this necke be certaine Veynes in Maydens, the which in time of deflowring, be corrupted and broken. Furthermore, in the sides of the vtter mouth, are two Testicles or Stones, and also two vessels of Sperme , shorter then mans vessels, and in time of Coyt the Womans sperme is shed downe in the bottome of the Matrix. Also from the Liver there commeth to the Matrix many Veynes, bringing to the Child nourishing at the time of a womans being with Child : and those Veynes, at such time as the Matrix is voyd , bring thereto superfluities from certaine members of the Body, whereof are engendred womans Flowers, &c.

And forasmuch as it hath pleased Almighty God to giue the knowledge of these his Misteries and Workes vnto his Creatures in this present World. Here I suppose to declare what a thing Embreon is, and his Creation. The noble Philosophers, as Galen, Avicen, Bartholmeus, and divers others, writing vpon this matter, say : That Embreon is a thing engendred in the Mothers wombe, the originall whereof is, the Sperme of the Man and of the Woman, of the which is made by the might and power of GOD, in the mothers wombe a Child : as hereafter more at large shall be declared. First, the field of Generation called the Matrix, or the Mother, is knowne in the Anatomy, whose place is properly (betwixt the Bladder and Longaon) in the Woman, in which place is sowne by the Tillage of man, a

covenable matter of kindly heate: For kindly heate is cause efficient both of doing and working, and Spirit that giveth vertue to the Body, and governeth and ruleth that vertue: the which Séed of generation commeth from all the parts of the Body, both of the Man and Woman, with consent and will of all Members, and is shead in the place of Conceiving, where thorow the vertue of Nature, it is gathered together in the Celles of the Matrix or the Mother, in whom by the way of the working of mans Séede, and by the way of suffering of the Womans Séed mixt together, so that each of them worketh in other, and suffereth in other, there is engendred Embreon. And further it is to bée noted, that this Sperme that commeth both to man and woman, is made and gathered of the most best and purest drops of Blood in all the body, and by the labeur and chafing of the Testikles or Stones, this Blood is turned into another kind, and is made Sperme. And in man it is hot, white, and thicke: wherefore it may not spread nor runne abroad of it selfe, but runneth and taketh temperance of the Womans sperme which hath contrary qualities: For the womans sperme is thinner, colder, and feebler.

And as some Authors hold opinion, when this matter is gathered into the right side of the Matrix, then it happeneth a Male kind, and likewise on the left the Female, and where the vertue is most, there it favoureth most. And further it is to bée noted, that like as the Renet of the Chéese hath by himselfe the way or vertue of working, so hath the Milke by way of suffering: and as the Renet and milke make the Chéese, so doth the sperme of Man and Woman make the generation of Embreon, of the which thing springeth (by the vertue of kindly heate) a certaine Skin or Caule, into the which it lappeth it selfe in, wherewith afterwards it is tyed to the Mothers wombe, the which covering commeth forth with the byrth of the Childe: and if it happen that any of the Skinne remaine after the byrth of the Child, then is the Woman in perill of her life.

Furthermore, (it is said) that of this Embreon is ingendred

the

the Heart, the Liver, the Brayns, Nerues, Veynes, Arteirs, Cozds, Lygaments, Skins, Gristles, and Bones, receiving to them by kindly vertue the menstruall blood, of which is engendzed both flesh and fatnesse. And as writers say, the first thing that is shapen, be the principals: as is the Heart, Liver, and Braine. For of the Heart springeth the Arteirs: of the Liver, the Veines: and of the Brain, the Nerues: and when these are made, Nature maketh and shapeth both Bones and Gristles to kéepe and saue them, as the bones of the head for the Brain: the Breast Bones, and the Ribbes, for the Heart and the Liver. And after these springeth all other members one after another: and thus is the Child bzed forth in foure degrées, as thus. The first is, when the said Sperme or Séed is at the first as it were Milke. The second is, when it is turned from that kind into another kind, is yet but as a lumpe of Blood, and this is called of Ipocras, Fœtus. The third degrée is, when the principals be shapen as the Heart, Liver, and Braine. The fourth and last, as when all the other members bée perfectly shapen, then it receiveth the Soule, with Life and Breath, and then it beginneth to moue it selfe alone. Now in these foure degrées aforesaid, in the first as Milke, it continueth seuen dayes: in the second as Fœtus, nine dayes: in the third, as a lumpe of Flesh engendzing the principals the space of nine dayes: and the fourth vnto the time of full perfection of all the whole members, is the space of eighteene dayes: So is there five and forty dayes from the day of Conception, vnto the day of full perfection and receiving of the Soule, as God best knoweth.

Now to come againe to the Anatomy of the Haunches: Then come wee to Longaon, otherwise called the Taile-gut, whose substance is Pannicular, as of all the other Bowels: the length of it is of a span long stretching nigh to the Reynes, his nether part is called Annis, (that is to say) the towell: and about him is found two Muscles, the one to open, the other to shut. Also there is found in him fiue Veynes or Branches of Veynes, called Venæ Emoraidales, and they haue Colligames with the

Bladder: whereof they are partners in their griefes.

And when this Longaon is raised vp, then yée may sée the Veynes and Arteirs, and Sinewes, how they bée branched and bound down to the nether parts: the parts proceéding outwardly, are Didimus Peritoneum, the Yard, the Testikles, and Buttocks. And first, it shall be spoken of the Yard, or of mans generative members, the which dureth vnto that part that is called Peritoneum, the which place is from the Coddes, vnto the Fundament, whereupon is a seame. Wherefore saith the Philosopher, mans Yard is in the end and terme of the share.

The Yard is an officiall member, and the Tiller of mans generation, compound, and made of Skin, Brawnes, Tendons, Veynes, Arteirs, Sinewes, and great Lygaments: and it hath in it two passages, or principall issues, one for the Sperme, and another for the Vrine. And as the Philosophers say, the quantity of a common yard, is eight or nine Inches, with measurable bignesse proportioned to the quantity of the Matrix.

This member hath (as Avicen saith) three holes, through one passeth insensible portions and wind, that causeth the Yard to rise: the other two holes is declared before. Also the yard hath a Skinne, and about the head thereof, it is double, and that men call Præputium; and this Skinne is moueable, for through his consecration the Spermaticke matter is the better, and sooner gathered together, and sooner cast forth from the Testikles: for by him, is had the most delectation in the doing. And the foremost part of the head of the Yard before, is made of a brawny flesh, the which if it bée once lost, it is never restored againe, but it may be well skinned, &c.

The Coddes is a compound member, and an officiall, and though it bée counted amongst the generative members, yet it is called a principall member, because of generation. This Purse was ordained for the custody and comfort of the Testikles and other Spermaticke vessels: and it is also made of two parts, of the inner and of the vtter.

The vtter is compound and made of Skinne, and Lazarus,

Lon-

Longitudinall and Transuersall, in like manner as the Myrac. The inner part of the Cods is of the substance of the Sifac, and are in similitude as two pockets drawne together by themselues, and they differ not from the Syfac: and there bée two, because if there fall any hurt to the one, the other should serue. The Testikles or stones bée two, made of Glandulus flesh, or Curnelly flesh. And furthermore, through the Didimus, commeth the Testikles from the Braine, Sinewes, and from the Heart Arteirs and from the Liuer Veynes, bringing vnto them both feeling and stirring, Life, and Spirit, and Nutrimentall blood, and the most pure st blood of all other members of the Body, whereof is made the Sperme by the labour of the Testikles, the which is put forth in due time, as is before rehearsed.

The Groynes bée knowne: they bée the empty Junctures, or purging place vnto the Liuer, and they haue curnelly flesh in the plying or bowing of the Thighes. The Hippes haue great brawny flesh on them, and from thence descend downwards, Brawns, Cordes, and Lygaments, moving and binding together the Thighes, with the Haunches themselues.

CHAP. X.

The Anatomie of the Thighes, Legges, and Feete.

THE Legge reacheth from the Ioynt of the Thigh vnto the extremity of the Toes, and I will diuide it in parts, as the Armes were diuided. One part is called Coxa, or Thigh, and that is all that is contained from the ioynt of the Haunch vnto the Knée. The second part is called Tibia, and that reacheth from the Knée to the Ankle. The third is the little foote, and that is from the Ankle, vnto the end of the Toes. And héere it is to bénoted, that the Thigh, Leg, and foote, are compound and made as the great Arme or hand, with Skin, Flesh, Veynes, Arteirs, Sinewes,

Sinewes, Brawnes, Tendons, and Bones, whereof they are to be spoken of in order.

Of the Skinne and Flesh there is enough spoken of before, And as of Veynes and Arteirs in their descending downwards, at the last Spondels they bée divided into two parts, whereof the one part goeth into the right Thigh, and the other into the Left: And when they come to the Thigh, they be divided in other two great Branches: the one of them spreadeth into the inner side of the Legge, and the other spreadeth into the vtter side, and so branching, descend downe to the Legge, to the Ankles, and Féete, and be brought into foure Veynes, which be commonly vsed in letting Blood, as hereafter followeth.

One of them is vnder the inner Ankle toward the héele, called Soffena, and another vnder the vnder Ankle, called Siarica, and another vnder the Hamme, called Poplitica, the fourth, betwéene the little Toe, and next, called Renalis. And it is to be noted of these foure great Veynes in the Legges, of the manifold dangers that might fall of them as oft it happeneth. There bée many other branches which a Chirurgion néedeth not much to passe vpon. The Sinewes spring of the last Spondell, and of Os Sacrum, and passeth through the hole of the bone of the Hippe, and descendeth to the Brawnes, and moveth the Knée and the Hamme, and these descend downe to the Ankle, and moue the Foote, and the brawnes of the Féet moue the Toes, in like manner, as is declared in the bones of the Hand. The first is called Coxa, that is the Thigh bone, and he is without a fellow, and he is full of Marrow, and is round at either end. The roundnesse that is at the vpper end, is called Vertebrum, or Whyrlebone, and boweth inwards, and is received into the bore or hole of the Haunch bone: and at the lower end towards the Knée, there it hath two rounds, which bée received into the Concavities of the bone of the Legge, at the Knée, called the great Follels. There is also at the Knée a round bone, called the Knée-panne. Then followeth the Legge, wherein is two bones, called Focile Major, and Focile Minor, the bigger of them passeth before, making

king the shape of the shinne, and it is called the Shin-bone, and passeth downe, making the inner ankle. The lesse passeth from the knée backwards, descending downe to the vtter Ankle, and there formeth that Ankle, &c. The bones of the Fæt are fiue and twenty: as thus. First, next the Ankle bone, is one called in Latine Orabalistus: Next vnder that, towards the Hæle is one, called Calcani: and betweene them is another bone, called Os Nauculare. In the second ward there be foure bones called Racti, as be in the hands. In the third and fourth wards be foure more, called Digitori: and fiue called Pectens, at the extremities of the Toes, next to the Nailes. And thus be there in the Foote, fiue and twenty bones, with the Legge from the Ankle to the knée, two in the knée, and one round and flat bone, and in the Thigh, one. And thus you shall find in the whole Leg and Foote thirty bones. And this shall serue for young Practitioners.

Thus farre the Anatomie.

DIVERS THINGS VERY necessary for every Chyrurgion to have in a readinesse.

Part. II.

And first, for Instruments: as,

Novacula.
Scalpellum.
Forficis.
Volsella.
Specillum.
Latum Specillum.
Stylus.
Acus.
Canalicula Forata.
Habena ad membra laqueo intercipienda.
Fascia.
Panniculi linei ad vulnera abliganda.
Linteâ concerpta.
Auriscalpium.
Forcipes ad dentes evellendos.
Ferramentum quo eroſi dentes, eraduntur.
Uncinus, or (as Celsus calleth it) Hamulum retusum.

For

For Medicines.

HE must haue in readinesse, Powders, Unguents, and Emplasters; they serue to stop Bléeding, to conglutinate Wounds, to clense foule and rotten Vlcers, to mollifie hardnesse, to produce a Cicatrix, and Skinne, to remoue away all excrescent and corrupt Flesh, to ease paine, to strengthen Fractures and Luxations.

For Powders.

THey are of three sorts: The first, is to stay Bléeding, as that which is framed of Bolus Armoniæ, of Rosis, of Mastiches, and Pollin.

The second is, for Fractures of the Scull, and hurts of other Bones, and is called Pulvis Cephalicus, and is framed of Radicibus ireos, of Aristolochiæ, of Myrrhe, Aloes, and such like.

The third is, to remoue away excrescent and corrupt Flesh; as Alumen ustum, of Pul. præcipit. Mercurii, and such like.

For Unguents.

HE must haue Unguentum Basilicon, which doth humect, digest, and ease paine.

Unguentum album Rhasis, which doth Refrigerate, cole and dry.

Vnguentum Aureum, called of some Regis, which doth Incarnate and conglutinate Wounds together.

Vnguentum Dialthea simplex, which doth Calefie, soften, humect, and also ease paine.

Vnguentum Apostolorum, which doth deterge, mollifie, dry, and remoue away corrupt and superfluous Flesh: And of like faculty almost is Mundificativum ex apio, and Ægyptiacum.

For Emplasters.

Diachilon compositum, which doth ripen Apostumes, and doth mollifie and resolue hardnesse, and doth digest, and also abstergе.

Diacalciteos, commonly called Diapalma, which doth conglutinate Vlcers, produceth Cicatrix and skinne, and according to the opinion of Galen, is very fit for the curing of Phlegme.

Emplastrum de Betonica, which is also called De Ianua, it doth vnite and ioyne together the fractures of the skull, it couereth the bones with flesh, it draweth out Spels and splinters of bones, it doth also abstergе, digest and dry, with the like.

Of five Hearbes which a good Chyrurgion ought alwayes to have.

There be five Herbes that a good Chirurgion ought to haue all the yeare, and they be good for wounded men, and these Herbes must be dryed and made into powder, and so kept all the yeare, viz. Mouse eare, Pimpernell, Auence, Valerian, and Gentian, of each a like quantity, but take of Mouse-eare the weight of all the other hearbes, when they be dryed, take demi. spoonefull in vnttment, or in some other liquor which is according to the sicknesse, and let him drinke it, and the Medicine is as good as a Salue for any wounded man, as may be had for to heale him. Also the herbes that draweth the wound, are Oculus Christi, Mather, Buglosse, red Colewoits, and Dryng. These be the soueraigne pepper hearbes for the Feuer, herbe Robert, Buglosse, Sannacle, Hempropes, Mazrell, Rew, and Sawge, but take good heed of these hearbes, and ye shall worke the better.

OF

OF WOVNDS.

PART. III.

A Definition of Wounds by their causes.

A Wound is a solution, seperation and recent breach of vnity, of that that before was a continuity without putrified matter, which corruption giueth the name of an Vlcer to the solution, and no more a Wound.

The causes of Wounds are duall, viz. First by the violence of bodyes without life, as we simply call an Incised wound, as when it is caused by edged Instruments. Secondly, we call it a Stab or puncture, caused by the force of Daggers and the like. Thirdly, we call those Contused wounds, caused by violent vse of the object, being some weighty thing (cast as a Stone, or stroake with a Staffe, or their similies) against the subject receiuing their forces, differing in their appellations by the diuersity of their causes.

Or secondly, wounds are caused by liuing things, as a wound that is of Biting, scratching and the like, and for these causes they differ in their appellations.

Also the differencie of Wounds, are taken eyther from their causes by which they are inflicted, or from their accidents, viz. the indication of the place wherein they are scituated, Also,

the place maketh difference thus: eyther they happen in the similar parts, as the Flesh, Artery, Veyne, &c. or in the organicall or instrumentall parts, as some intire and whole bulke, truncke, or fully compleat member, or limbe, viz. The Head, Necke, Brest, Belly, &c. Wounds of the Head grow more particular, because that parts belonging thereto be of more note; as the Face, Nose, Lippes, Eyes, and Eares: wounds of the limbes, are of the Shoulders, Armes, Thighes, and Legs. Of the similar parts also, some are Sanguine, as the flesh, whose wounds are eyther simple, deepe, hollow, plaine, or proud with fleth. The Spermaticke likewise, are eyther hard or soft; the soft parts, as the Veynes, Arteries, and Sinewes, being wounded, we call them wounds of the hurt part; the hard are the Bones, a breach of which, we call a wound in the Bone.

So Wounds derive their Nominations from the cause, place and similitudes thereof.

What Wounds are.

WOunds are these, which in Latine are called Vulnus, of the vulgar Vulner, and they are of two kinds, that is, Simple and Compound: the simple are those, that are onely in the Flesh: the compound are those, where are cut Sinewes, Veynes Muscles, and bones, and these are of diuers and sundry kinds, and the difference that is among them, is by the variety of the place where they are wounded, and by the difference of the weapon wherewith they were hurt. For some goe right, some ouerthwart, that offend diuers places of the body: the simple are of small importance, if they keepe them cleane and close shut Nature will heale them, without any kind of medecine: but those where veynes are cut, had neede of some Art or Practise, with the which they must stop the blood, and in any wise not to suffer the wound to remaine open but to sow it vp very close, so that the veyne may heale, and those where sinewes are hurt are of great importance, and would be healed with great speed,

so

so the Sinewes may joyne with more ease. But those where bones are hurt, are of great importance, for if the Bone be seperated from the other, of necessity it must be taken forth before the Wound be healed: So that by this meanes every one may know, what Wounds are and their kinds.

In the Curing of greene Wounds consists a five-fold scope or intention.

The first, is to draw out that which is sent into the Body, whether by Bullet, Wood, Bone, or Stone; or Arrowes, Darts and such like.

The second, is a Conjunction and uniting of parts divided.

The third, is a retaining of those parts united in their proper seate.

The fourth, is a Conservation of the parts of the substance.

The fifth, is a Prohibition and mitigation of accidents.

For the first intention, it is performed eyther with fit and convenient Instruments, or with attractive Medicines, whereby things that are infixed are drawne out. Which Medicines are these:

Radix Aristolochiæ.
Arundis.
Anagallis.
Thapsia.
Ammoniacum.
Saga Pœnum.
Dictamnum.
Ranæ combustæ, Or
Emplastrum Avicennæ, so much commended by Guydo.

The second and third intention, is performed by binding and Ligature, if the Wound be simple and small, and in a place where it may ftly be performed, yea although it be large, so it may be easily bound, as in the Muscles of the Arme, and such like;

like; but if it happen that Ligature will not serue, then must be added the helpe of the Needle, being very carefull to handle the party gently, and to place it in his due seate.

The fourth intention, is performed and accomplished, by appointing of a fit and conuenient Dyet, according to the strength of the Patient, and greatnesse of the affect and disposition of the whole body: for a thin Dyet and cold, doth very much availe in resisting of Symptoms, we also adde Blood-letting and Purging of humors to avoide accidents, also the part is to be contained in his due place, and a Cataplasme framed with the whites of Egges, and other cooling things, are to be applyed, and sometimes to be fomented with astringed Wine.

The fift intention, is in the correcting of accidents, which is Flux of blood, Dolor, Tumor, Paralysis, Convulsion, Feuer, Syncope, Delerium, and Itching.

But this is to be obserued in the Flure of blood: whether it hath flowne sufficiently or no; if otherwise the Fluxe is to be suffered; for after a sufficient Fluxe, the wound doth remaine dry, and is so much the nearer cured and the lesse Symptomes follow, as Phlegmon and such like: and if the wound bleed not sufficient, we must open a veyne for revulsion, according to the greatnesse of the affect, and the nature of the wound: especially when through paine or other cause we feare inflamation or a Feauer.

How a sicke man should Dyet himselfe being Wounded.

A Wounded man, or a man sore beaten being sicke, must be kept from Milke, Butter, Cheese, Yearbes, Fruites, Fish, (except fresh water Fish) Women, Garlicke, Onions, Leekes, Pease, &c. also diuers sorts of meate must hee not eate, as Beefe, water Fowles, Goose, or Ducke, nor drinke to much strong Wine. But may eate Porke, Mutton, Chicken, Henne, or Capon.

REME-

REMEDIES FOR all Captaines and Souldiers that Travell, eyther by Water or by Land.

PART. IIII.

THere are thrée Infirmities that offend the Souldiers in the Campe, above all the reſt, the which are theſe: Fevers, Wounds, and Flures of the body: the which thou mayeſt helpe in this order following, with theſe Medicines: That Quintellence of Wine, our Balſamo, Magno Licore, Quintellentia, and Spice Imperiall: And the order to vſe them is thus; When any hath a Fever or Flure, then preſently when the Diſeaſe beginneth, let him Blood in one of the two Veynes vnder the Tongue, cutting it ouerthwart, and this thou ſhalt doe in the Evening: then the next morning, take a Doze of your Imperiall powder mixt with Wine, and this you may doe without any Dyet, or ſtraight order: that being done, giue him thrée mornings together, halfe an ounce of our Quintellence ſolutive, with Broath: but if it bée a Flure, and that the Patient is not cured, let him ſtand in a colo Bath of Salt

water of the Sea, three or foure houres or more, and he shall be perfectly holpe.

Then as concerning Wounds, as well as Cuts as thrusts, and as well Galling with Arrowes, as Harquebush shot, and other sorts, thou shalt cure them thus. The first thing that thou shalt doe to them is to wash them very cleane with Wine, and then dry them well, then put therein our Quintessence of Wine, and presently ioyne the parts together, and sowe or stitch them close, then put thereupon five or sixe drops of our Balsamo, and upon the wound lay a cloth wet in our Magno Licore as hote as ye may suffer it. and this ye shall do the first day: then the nexte day follow this order. First, put thereon our Quintessence and a little of our Balsamo, and then our Magno Licore very hote, and never change that medicine. And this done, the wound shall be whole with great speed and in a quarter of the time that the common Chirurgions is able to doe it, by the grace of God.

A rare secret, the which this Author did send to a very friend of his being in the Warres: the which helpeth all wounds eyther by Cut, Thrust, galling with Arrowes, or Hargubushe shot, or otherwise.

The first thing that ye shall doe, is to wash the Wounds very cleane with Wine, and then dry it very well: then put therein Quintessence of Wine, and presently ioyne the parts close together, and stitch or sow them well; but in anywise sowe nothing but the Skinne: for otherwise it will cause great paine: Then put thereon five or sixe drops of our Balsamo, and upon the Wound, lay a cloth wet in our Magno Licore, as hote as they can suffer it, and this doe the first day. Then the nexte day follow this order. First, put thereon our Quintessence and then a little of our Balsamo: and then annoint it very well with our Magno Licore, as hot as it may be suffered: Never changing this Medicine vntill it be whole.

Of

Of Wounds in the Head, with fracture of the Bone.

WOunds of the Head with fracture of the Bone, of the common Physitians and Chirurgions, are counted difficile to be healed, because thereunto belongeth great Art or Cunning: For they open the Flesh, and raise the Bone, with many other things, of which I count it superfluous to entreat of, because that many be holpen without them. For alwayes when the Physitians or Chirurgions doe offend the Wound for alteration or corruption, Nature it selfe will worke very well, and heale it without any ayde. But with our Medicines they may be holpen with much more speed, because they let the alteration, and defendeth them from Putrifaction, and mittigateth the paine. And the order to Cure those kind of wounds are thus. The first thing that is to be done in those Wounds, is to joyne the parts close together, and dresse them upon the wound with our Oleum Benedictum, and upon the Dyle lay t oathes wet in our Magno Licore, as hot as you can suffer it: And so with these Remedies thou shalt helpe them quickly: because our Oleo Benedicto taketh away the paine, and keepeth it from putrifaction and corrupteth. Our Magno Licore digesteth, mundifieth, and incarnateth and healeth. And therefore this is the best Medicine that can be used in these wounds. For hereof I have had an infinite of Experiences, the which hath b ene counted miracles: and therefore I have let the world to understand thereof, that they may helpe themselves if need shall serue.

Of Wounds in the Head, where the Bone is not offended.

WOunds in the Head, where the Bone is not hurt, are not of so much importance, but are easily to be holpen:

for you shall doe nothing, but to keepe it from putrifaction, and defend it from inflamation, which are easie to be done, and so Nature will worke well with great speed. To keepe the wound from putrifaction, you must annoynt it round about with our Oleum Philosophorum, Deterebinthina, and Sera. And to keepe it from inflamation, you shall wash it with our Quintessence, and upon the wound dresse it with our Magno Licore: thus doing, thy cure shall prosper happily and shall not need to take away any blood, nor yet to keepe any dyet, nor yet to keepe the house, but to goe where you thinke good, without any perill or danger: and this order have I used a long time, as diuers of my friends can testifie.

Of Concussions or Bruises, as well in the Head as any other place.

CConcussion or Bruises in the head or any other place of the body, of the antient Physitians hath beene counted dangerous to heale, for they say, that Concussions must be brought to putrifaction, and turned into matter, which opinions I doe allow, for by me those Concussions or bruises is very easie to bee dissolved without maturation: And that I doe with our Oleo Benedicto, and Magno Licore, as much of the one as of the other mixt together, and made very hote as you can suffer it, and then wet cloathes twice a day, and in three or foure dayes at the most they shall be dissolved: and this it doth, because this Remedy assubtiliateth the humours, and openeth the Pores, and draweth forth the matter that is ronne into the place offended, and so by those meanes they shall be holpen with this remedy: I have cured hundreds, when I was in the warres of Africa, in Anno 1551. when the said City was taken and destroyed by the Campe of Charles the fifth, Emperour.

Of

Of Wounds in the Necke and the order to be used in curing them.

WOunds in the necke are very hard to be cured, and long before they heale, and this commeth, because next are all the ligaments of the head, as bones, sinewes, veynes, flesh, and skinne, all instruments that hold the head and the body together, without the which a man cannot liue, and therefore those wounds are so perilous to be healed, seeing thereunto runneth so great a quantity of humours, that they will not suffer the wound to be healed.

The true way therefore to helpe those wounds, is to stitch them well in his place, and dresse it vpon the wound, with clothes wet in Oleum Benedictum one part, and Magno Licore three parts, mixt together, as hote as you can suffer it. And vpon the cloath lay the powder of Mille-foyle, and this thou shalt doe once in 24 houres, and so that shall helpe them quickly: giving you great charge that you change not your Medicine; For it mundifieth, incarnateth, and healeth the wound without any further helpe, for I have proved it an infinite and many times.

Of Wounds in the Armes, and their importances and Medicines.

WOunds in the Armes are dangerous, for that there also are a great number of Sinewes, Cartylagines, Veynes, Muscles, and other dangerous things, as it is well seene in wounds in the armes, how that thereunto runneth abundance of Humours, and there commeth alteration, Inflamation, and Impostumation, which hurteth the Patient much. Therefore in this case, I will shew thee a rare secret, wherewith thou shalt helpe any sort of wound in the Arme, without any alteration, and with a little paine, and the secret is this,

Dresse the Wound vpon the vpper parts with our Magno Licore, very warme, without any tenting at all, and this doe once a day, and no more, and in no wise change your Medicine; for with this thou mayest helpe all Wounds in the Armes with great spæd, and it is one of the greatest secrets that can be vsed for the wounds in the armes: and proved by me infinite times.

Of Wounds in the Legs, and their parts.

WOunds in the Legs are in a manner of the same quality as those in the armes, because the Legs are of their proper quality and nature, compounded of ỹ like substance that the armes are: that is, in Skinne, flesh, Muscles, veynes, sinewes, and Bones: And these, when they are offended or wounded, are very perillous, because vnto them runneth great quantity of humours, and in the Legges are certaine places deadly (as men say) as the hinder part of the calfe of the Leg, and the middle of the inner part of the thigh, the ankle, and the foote, are all places troublesome and curious to heale when they are wounded, and therefore to heale them according to the manner of the Antients, it were great trouble to the Chirurgion: and pity to sée the paine of the Patient. Wherefore in any wise vse not the Medicines of the Antients. But when thou hast occasion, ioyne vnto the skill of thy Art the vse of these Medicines, our Quintessentia, Balsamo, Magno Licore, Oleo di Rasa, Oleo Benedicto, Oleo Philosophorum. Any of these, or such like, which are incorruptible, which by their proper quality assubtiliateth concussions, pierceth to the bottome of the Wounds, keepeth the flesh in his naturall Calidittie and humiditty, preserveth from Putrifaction, and naturally maketh the Flesh to ioyne and grow together, and that in a short space. Therefore consider well, which worketh better Effect, ours, or the Antients, and vse them at thy discretion.

A

A Discourse upon old Wounds, which are not yet healed; with their Remedies.

WHen that Wounds are ill healed, and that therein commeth Impostumations, and that the part of the wounds be indurated and full of paine, then vse this secret of our Invention, which was never yet seene nor heard of the Antients, nor yet of our time, but of vs. When thou findest such a cause, wash the Wound well, and make it cleane round about, and then wash it with our Quintessentia Vegetabile, and Bathe it well thorow for that the said Quintessentia doth open the Pores, and attubtiliateth the matter, and causeth the humour to come forth.

This being done, annoynt it all ouer with our Magno Licore, and this done, within three dayes the Patient shall feele great ease and in short time after he shall be whole. This is one of the most noblest Medcines that can bee made: For it takes away the hardnesse, healeth the Wound, and comforteth the place offended.

A rare secret to heale Wounds of Gunshot, Arrowes, or such like, in the Wars, when haste is required.

IF thou wilt cure these Wounds, presently joyne the parts together, and wash it with our Aqua Cœlestis, and Oleum Balsamo, of our invention, and lay a Cloath wet in the same thereon.

To heale a Wound quickly.

WAsh the Wound well with our Aqua Balsamo, and close it vp and thereupon lay the cloath of the Oyle Frankensence, and so by this meanes thou shalt heale any great Wound quickly: For I have proved it infinite times to my great credit.

To

To heale a Wound quickly, that is in danger of any Accidents.

VVOunds in some parts of the Body are very dangerous of Life, and especially where the Sinewes or Veynes bée (cut or pierced) or Veynes or Muscles be hurt, or Bones broken, and by an infinite of other particulars, which being open or ill healed, the Patient may be in danger of life, because the winde entreth in, and causeth paines and inflamation; and therefore to avoyd all these aforesaid matters, so that the wound shall haue no detriment, vse this remedy. First ioyne the parts close together, and put therein our Quintessence and lay a cloth wet in our Baulme, and binde it fast that the ayre come not in, for it is very hurtfull. You shall understand that these be two of the best experienced Medicines that may be found: because our Quintessence doth attubiliate the Blood, and taketh it forth, and taketh away the paine. And the Baulme doth warme and comfort the place offended, And will not suffer any Matter to runne thereinto by any meanes: for this is most true, as I haue proued diuers and sundry times, and alwayes haue had very good successe.

To stay the fluxe of Bloud in Wounds.

VVHen there is a fluxe of Blood in any wound by reason of some veyne that is cut, and that the Chirurgion would stop it, it is necessary, that he put into it our Quintessence, and then to stitch it vp very close and hard, and vpon the wound strowe the blood of a Man dried made in powder, and lay vpon the wound a cloath wet in our Baulme artificially, very warme, and vpon that binde the wound very straight with Ligaments, and twice a day wash it with our Quintessentia, and round about it annoynt it with our Baulme, and also cast thereon our secret powder for wounds, and that doe,

Morning

Morning and Euening every day without opening the wound, and in short time it will remaine well, giuing you charge that the wounded person doe kéepe no straight Dyet, because Nature being weake relayeth the Veynes, and that causeth the flure of blud.

Another for the same.

FIrst, stitch the Wound close, then cast thereon mans blud, and binde it somewhat hard, so let it remaine foure and twenty houres: And when you vnbind it, take héed you remoue nothing, and cast thereon more dryed blud, and annoynt it round about with Oleum Philosophorum Deteribinthina and Cera, and binde it againe other foure and twenty houres, and then binde it gently, and annoynt the wound with Dyle of Frankensence, and in short time it will be perfectly whole.

A defence to be layd upon Wounds.

TAke perfect Aqua Vitæ of good Wine, what quantity you will, and put therein Hipericon, Mill-foyle, Viricella, and Bitonie, and then let it stand certaine dayes close stopped, and when ye will vse it, wet a cloth therein, and lay it round about the Wound, and thou shalt haue thy intent, to the great satisfaction of the Patient.

A secret Powder for Wounds.

TAke Hipericon flowers and leades, Mill-foyle, and Viticella, and stampe them well together, and strew it vpon the Wound, and round about the wound when it is dressed, and it doth defend it from accidents.

To make a resolutive Plaister of great vertue. This Playster is to resolve Tumours and hardnesse, if it bee layd thereon very hote, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolved: and it is made in this Order.

TAke common Ashes, that are well burnt and white, and finely searced, one pound. Clay beaten in fine powder halfe a pound, Carab one ounce: mixe all these in an earthen dish on the fire with oyle of Roses, in forme of a liquid Unguent, and that yée shall lay vpon the place grieved, as hot as yæ may suffer it, and change it Morning and Evening, and yée shall sée it worke a marvellous effect. Moreover, when the Pelechie commeth forth of a diseased, let him be folded in the same remedy very hote, and in foure and twenty houres yée shall be holpe, if yée be first well Purged: for this is a great secret which I have revealed. This word Pelechie, is (as it were certaine spots) like those which wæ call Gods tokens, the which commonly come to those that haue the Pestilent Feber.

To make a maturative Plaister of great vertue. This maturative doth open an Impostume without Instrument or paine: And the order to make it is this.

TAke the yolke of Egges, two ounces, white Salt finely ground, one ounce, Hennes dung that is liquid and red like Honey, one ounce: Mixe all these well together without fire, and when you will bring an Impostume to superation, and breake it, lay on this Plaister morning and Euening, a little, and in short time it will draw forth the Impostume, and breake it, and heale it without any other helpe. Kæpe this as a secret.

A Com-

A Compoſition of great vertue againſt all Vlcers and Sores.

TAke Oyle of Vytriol that is perfect, as much as you will, and put it into a Glaſſe, with as much Oyle of Tartar made by diſſolution, and ſo let it ſtand tenne dayes: Then take one ſcruple of that, and one ounce of pure Aqua Vitæ, and mixe them together, and therewith waſh the hollow Vlcers, and they will heale in ſhort time. It helpeth any crude kinde of Scab or ſore that is cauſed of the evill quality or nature.

A Note of a certaine Spanyard, wounded in the head at Naples.

There was a certaine Spanyard called Samora, of the age of foure and thirty yeares, of complexion Cholericke and Sanguine, the which was wounded in the left ſide of the head, with inciſion of the Bone. Alſo yée ſhall underſtand, that in Naples the ayre is moſt ill for wounds in the Head, by reaſon that it is ſo ſubtill, and for that cauſe the Doctors did feare the Cure: Nevertheleſſe I dreſſed him with our Magno Licore, and Balſamo Artificio, kéeping the wound as cloſe as was poſſible, anointing it onely vpon the wound, and ſo in foureténe dayes he was perfectly whole, to the great wonder of a number of Chirurgions in that City.

For to heale Hurts and Wounds.

TAke Mallowes and ſéeth them well, and when they be ſodden, take and ſtampe them, and take old Barrowes greaſe and cleane Barley meale, and mingle the Juyce, the Meale and the Greace all together, and make a Salve thereof, it is a ready healer.

To stanch the blood of a Cut.

TAke a good handfull of Nettles and bruise them, and then lay them upon the wound hard bound with a cloth, and it will stint presently.

Another for the same.

TAke Hogs-dung hot from the Hog, mingle it with Suger, and lay it to the Wound.

For to staunch the bloud of a Wound.

TAke a Linnen cloth, and burne it to powder, and binde it to the Wound or Veyne that is hurt.

The Lord *Capels* Salve for Cuts or Ranclings, coming of Rubbings : It is also good Lip-salve.

TAke a pound of May-butter and clarifie it, then take the purest thereof: also take three ounces of English wax, and two ounces of Rozine, and clarifie them by themselves, then boyle them all together, when it is boyled, cole it, and after keepe it in the Cake, or otherwise as your Salve.

For to draw and heale a Cut.

TAke the Juice of Smallevge, the Juyce of Bugle : of each a quantity : take also Wax, Rozen unwrought, Shéepes Suet, Déeres suet, of each a like quantity, Sallet oyle, Turpentine, but a little; Fry them all, and scrape a little Lint, and lay a little salve upon the Lint, and put it in the Cut, and then lay a Plaister over it.

A Salve for fresh Wounds.

TAke Harts-grease and Turpentine, of each foure Ounces: oyle of Roses, Frankensence and Mastick, of each one ounce, and so make your Salve.

A Salve that cleanseth a Wound and healeth it.

TAke white Turpentine vainwhed foure ounces, the yolke of an Egge, and a little Barley meale and so make a Salve.

To kill dead Flesh.

TAke the Juyce of Smalledge, and the yolke of an Egge, Wheaten flower, a spoonefull of Honey: and mingle all these together, and drop it into the Soze, or otherwise make a Plaister; Fine Suger scraped into powder will doe the same.

A Playster for old Sores.

TAke Litarge of Gold, one pound, oyle of Roses two pound, white Wine a pinte, Wine a pinte, Wineger halfe a pinte, Waxe, Frankensence, and Myrrhe, of each two Drams, and so make your Plaister according.

For Canker, Fistula, Warts, or Wounds, new or old.

TAke a Gallon and a halfe of running Water, and a pecke of Allen ashes, and seeth them, and make thereof a Gallon of Lie, and put thereto a gallon of Tanners woose, and powder of roch Allome, and Madder a pound: and seeth all these, and let your panne be so great, that it be little more then halfe full, and

when it riseth in the sæthing, stirre it downe with a ladle, that it runne not over, and let it stand thræ or foure houres till it be clære, and all that is clære straine it through a good thicke Canvasse, and then wet therein a ragged cloth, and long Lint, and lay it on the soze, and this is good for all the Diseases afozesaid.

A Salve for any Wound.

TAke Houslæke, Marigold leaues, Sage, Betonie, and garden Mallowes, of each one handfull, stampe them, and straine them, then take the juyce, halfe a pound of fresh Butter, one peny worth of fine Turpentine very well washed, one peny worth of Aqua Composita, and an Ore-gall, mixe them all together, and boyle them moderately vpon the Imbers, and so make a Plaister.

To helpe the Ach of a Wound.

FOr Ache of a Wound, stampe Fennell, with old Swines Greace, and heate it and binde it thereto, Recip. the juyce of Smallage, Honey, old Swines greece, and Rye meale and apply it Plaster wise.

To heale Wounds without Plaister, Tent, or Oyntment, except it be in the Head.

STampe Fennell, Yarrow, Buglosse, ana. white Wine, and drinke it 2 or 3 times a day till you be well. Mixe Swines greace with Honey, Rye meale, and Wine, and boyle it and vse it, if it heale too fast, put in the juyce of Bryonie a little, bruise Isop and put in while the wound is raw is very good.

To heale a Wound that no scarre or print thereof shall be seene.

ROst Lilly roots, and grinde them with Swines greace, and when the wound is healed, anoynt it therewith often.

Thus much concerning the Cure of Wounds.

OF

OF THE BATH OF *Bathe, in England.*

PART. V.

The rare Treasure of the *English* Baths.

Written by WILLIAM TVRNER, *Doctor of Physicke.*

Gathered and set forth for the Benefit and Cure of the Poorer sort of people, who are not able to goe to the Physitians, by WILLIAM BREMER, *Practitioner in Physicke, and Chyrurgerie.*

CHAP. I.

ALthough there be a very excellent and wholesome Bath within the Realme of England, yet for all that, I reckon that there are many in the North parts, which being diseased with sore diseases, would gladly come to the Bath of Bathe, if they knew that there were any there, whereby they might be holpen, and yet know not whether there be any in the Realme or no.

Where-

Wherefore, seeing that I have writ of the Baths that are in forraigne Countries, therefore I thought good to shew the vertues of our owne Bathes: For if they be able to helpe mens Diseases, what shall men need to goe into farre Countries to seeke that remedy there which they might have at home.

The Bath of England is in the West Countrey, in Sommerset shire, in a City called in Latine Bathonia, and Bathe in English, of the Bathes that are in it. This City of Bathe is fifteene miles from Welles, and fifteene miles from the Noble City of Bristowe. The chiefe matter whereof these Bathes in this City have their chiefe vertue and strength, after my judgement is Brimstone, and of my judgement are divers other, which have examined them as I have done, when I was at the Bathes with a certaine man diseased of the Goute, I went into them my selfe with my Patient, and brought forth of the place next vnto the Spring, and out of the bottoms, slyme, mud, bones, and stones, which altogether smelled evidently of Brimstone, if that a man may judge the matter of the effect, may gather that Brimstone is the onely matter in these Bathes, or else the chiefe that beareth rule in them: for they dry vp wonderfully, and heale the Goute excellently, and that in a short time, as with divers others, one Miles Somelines, one of my Lord of Sommersets Players can beare witnesse: which things are no light tokens that Brimstone beareth the chiefe rule, seeing that neyther by smelling nor tasting, a man can feele no other matter or Mines to raigne there.

If there be any thing lightly mingled with the Brimstone which I could not perceive, it must be Copper: for whilest I walked about the Mountaines, out of the which the Bathes doe spring, I found here and there little pieces of Marquesseth and stones, mingled with Copper, but I could by no sence or wit perceive, that the Bathes had any notable quality thereof: then seeing that there cannot be found any other Mine or matter, to be the chiefe ruler in these Bathes then Brimstone,

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we may gather, that these Bathes are good for all those diseases, which all learned Physitians write, that all other Bathes, whose chiefe ruler is Brimstone, are good for.

Ætius writing of naturall Bathes, wherein Brimstone is eyther the onely Minor, or matter of them, or chiefe matter thereof, sayth thus as followeth hereafter. The Bathes of brimstone soften the sinewes, swage the payne that a man hath in desiring to goe oft into the stoole, and when he commeth, he can eyther doe little or nothing. They scowre and cleanse the skinne: wherefore they are good for the white Morphew, and blacke, for the Leprosie, and for all Scabs and Scurffes, for old sores and botches, for the falling of humors into the joynts, for an hardened Milt, or the Cake in the left side, for an hardened Mother, for all kind of Palsies, for the Sciatica, and for all kinde of Itch or itching. But the Bathes of Brimstone hurt the Stomacke and marre it: thus farre writeth Avicen.

Agricola in his Bookes of those things which flow out of the earth, writeth thus of Bathes of Brimstone. The Bathes of Brimstone doe soften the sinewes and doe heate, they are good therefore for Palsie, for places pulled in too much, or stretched too farre forth: for the shaking or trembling of any member, and they swage ache, and draw out Swelling of the limmes, and drive and scatter them away. They are good therefore for the Gowte in the hands, for the Gowte in the feet, and for the Sciatica, and all other diseases in the joynts: they swage also the paines in the Liuer and Milt, and drive away the swelling of them both: they scowre away freckles, and heale Morphewes, and Scabbes: but they undoe and overthrow the Stomacke. Then seeing (as I said before) our Baths of Bathe, haue their vertue of Brimstone, they that are diseased in any of the aboue named diseases, may goe thither, and by the helpe of Almighty God be healed there.

When these Bathes haue of long time béene knowne, euen about a thousand yeares, eyther the vnlearnednesse, or the enui-

oulnesse of the Physitians, which haue béene in times past, is greatly to be rebuked, because either for lack of learning, knew not the vertues of these Bathes, or else for enuiousnesse, would not send the sicke folkes, whom they could not otherwise beare vnto the bathes, for all men can tell, very few in times past haue béene by the aduise of the Physitians sent vnto the bathes, but now in this our light and learned time, after that so many learned Physitians haue so greatly commended these bathes, I doubt whether the niggardly liberality, or the vnnaturall vnkindnesse of the rich men of England is more to be dispraised which receiuing so many good turnes of Almighty God, now after that they know that the bathes are so profitable, will not bestowe one halfe-penny for Gods sake vpon the bettering and amending of them, that the poore, sicke and diseased people that resort thither, might be better and sooner holpen when as they are there. There is money enough spent vpon Cockfightings, Tennisplayes, Parkes, Banquettings, Pageants, Playes, and seruing onely for a short time, that pleasure of times, but of priuate persons which haue no néed of them, but I haue not heard tell that any rich man hath spent vpon these notable bathes, being so profitable for the whole Common-wealth of England one groate these twentie yeares.

Hée that hath béene in Italie and Germany, and had séene how costly and welfauoredly, the bathes are trimmed, and appointed there in diuers and sundry places, would be ashamed that any stranger which had séene the bathes in forraigne lands should looke vpon our Bathes, for he would thinke that the stranger would accuse vs Englishmen of thrée things, of grossenesse and brutish ignorance, because we cannot trim our Bathes no better: of vnkindnesse, because we doe so lightly regard so high and excellent gifts of Almighty God: of beastly filthinesse, because we make no partition betwéen the men and the women, whilst they are in bathing, but suffer them contrary both vnto the law of God and man, to goe together like vnreasonable beasts, to the destruction both of body

and

and foule of very many.

If there be any liberall Duke, Earle, Lord, Knight, Esquire, or other gentle, or no gentle honest man, that will bestow any cost vpon the bettering and amending of these Bathes, I will for my part, because I haue no store of other riches, helpe the matter as forward as I can with my counsell, which is this.

First and before all other things, my counsell is, that every Bath haue an hole in the bottome, by the which, the stopple taken out, the Bath should be cleansed and scoured euery foure and twenty houres, at the least once, and that I would aduise to be done at eight a clock in the afternoone, that against the morning it might be full of fresh and wholesome water against the time the sicke folke come to it in the morning, and so should they be a great deale sooner healed of their old diseases, and in lesse ieopardie in taking of new, which may easily come vnto a man, if he goe into a Bath, wherein a sicke man, namely if hee be sicke in a smiting or infective disease, hath continued.

It were also méete, that euery Bath had a Couering about it, or at the least it should be so builded, that in the time of foule weather it might be couered; Notwithstanding I would (least such places should be open, that the Vapors might goe out, that they that haue ill Heads be hurt with the Vapors which are too much holden in. I thinke also that it were necessary that certaine Lofts should be builded right ouer some part of the first or principall Bath, that honest women and other which would not gladly be séene in the Baths, might euer haue (as often as they need, Fresh water drawne vnto them) through an hole, wherewith they may haue to bathe themselues in Vessels of wood, made for that purpose: Prouided with all foresight, that not one drop of the water which they in the Lofts haue occupied, fall in againe into the principall Bath, but be conueyed out by some other conuenient way.

For the bringing of this matter surely to passe, it were best that the Lofts should be so builded, that onely a Bucket might goe downe into the bath, saving that little portion (whereby

water may be drawne vp through, to serue them that are in them, and such a fit place might be deuised to draw water through, that it might serue for halfe a dozen Chambers aboue, or moe. This were also necessary, that in one of the Bathes, should be builded ouer the hottest place that there is, a little house, after the manner of a Scaffold, very neere vnto the Water, after such a manner, that the hote Vapor might strike hote vpon certain places of mans body; For this manner of reseruing of the hote vapors, is much better for some kind of Dropsies or Goutes, then the water it selfe is, therefore these things is not to be forgotten. This were also necessary, that not onely certaine seuerall bathing places should be appointed for women alone, but also that others should be appointed for such persons seuerally, as are sicke in smitting, infectious, or horrible diseases.

Furthermore, because Almighty GOD hath shapen and made Hearbs, Stones, Gummes, Mettals, and Medicines, of diuers other things, principally for Man. It is to be thought that his Will is, that the same should sometime serue such Creatures of his, as man cannot well want: wherefore as it is well done, that Hearbs and Medicines made of diuers other things, should be giuen to the Beasts that serue us: so that I thinke it were not amisse, if that we made the Bathes after they haue serued man, for whom they were principally made, serue also to helpe Horses: for performing whereof, I would wish that one or two Bathes in some conuenient place, might be drawne out from one or two of the hottest Bathes, and then would I haue so deuised, that the Horses that haue diseases in the Legs and Ioynts, might stand in the Bath almost vnto the belly, and that other that haue other diseases, might stand higher in the water: which thing may easily be brought to passe: if that two holes be made with stopples, the one higher, and the other lower, that a man may set the Horses as deepe or as shallow as he list, the water increasing or decreasing, according to the holding in, or letting out of the water.

I thinke verily, that the Bathe of Brimstone within the space of a Moneth, healeth Splents, Spavens, and all Knobs, hard lumps, and swellings, if they be not very old, frettishing and Foundring sarces, or Fashions, or all such like diseases that are without. If the Horses by the advice of a cunning Horse-leache, haue giuen them a conuenient drinke before they come to the Bathes, and ordaine for them such Emplasters and Powders as are mèet for them to use in the Bathing time: but whilest they stand resting themselues out of the Bathe, my aduise is, that they that haue not much money to bestow vpon Horse-leaches, that they lay in good quantity, the Slyme and Grounds of the Bath, vpon the sore places of the Horses, all that time that they are out of the Bath, resting them in the stable, betweene one Bathing time and another. But I would not that the Horse should be exercised in the Bathing time, for that is not my meaning: For I would that a Horse should be as well exercised as a man, and so much more as hée is stronger then a Man, except the diseases be in his Feet, and then are they more measurably to be exercised.

And for the Dyet that men should kéepe at this Bath of Bathe, hereafter ensueth, with divers other necessary Rules nédfull to be obserued of all those that enter the said Bath.

CHAP. II.

Certaine Rules to be obserued of all them that will enter into any Bath, or drinke the water of any Bathe.

THe Counsell of learned and wise Physitians is, that they should not at any time goe into any Bath, to séeke remedy for any sickneſſe, except it be such a one that almost the learned Physitians dispaire of the healing of it: If God haue smitten you with any disease, before you goe

to any Bath, for the healing of it, call to your remembrance, how often and wherein you haue displeased GOD, and if any of your sinnes come to your remembrance, occupy the same no more, but be earnestly sorie for it, and aske GOD mercy for it, intending and promising by his mercy and grace, neuer to fall into the same againe. This Counsell is agreeing with that which is written in the 38. Chapter of Ecclesiasticus; in this manner. My Sonne in the time of thy sickenesse, faile not (but that thou pray to Almighty GOD) for he will helpe thée: Leaue off all sinning, and shew out thy straight Hands, and cleanse thy heart from all sinne, and deale Almes, and then giue place to the Physitian, and let him come vnto thée, as one that God hath sent vnto thée. And a little after he doth plainely declare, that Sickenesse commeth from the punishment of sinne, where he sayth: Hée that will sinne against his Maker, vseth to fall into the hands of the Physitian. As Christ in the 5. of John doth also meane, when he said unto the blind man he had healed, Goe and sinne no more, least worse things chance vnto thee. Howbeit, wée may judge no man to be a greater sinner then another, because he is oftner sick then common sort be: for God sendeth vnto good men oftentimes sickenesse, not for the sinnes they haue done more then other men, but to kéepe them in good order, that the flesh rebell not against the spirit. For if that many infirmities had béene a sure token that a man were a great sinner, then should Timothie, which had many infirmities and sicknesses, as Paul writeth, béene a very great sinner: but he was not so, therfore that argument is not true.

But whether Sickenesse come for to punish sinne, or to hold a man in good nature and obedience, all Sickenesse commeth of God: Wherefore, for whatsoeuer cause it commeth of, before yée aske any helpe of any worldly Physitian yée must make your Prayers to Almighty GOD, (as the good King Ezechias did,) and if it be mét for you to be healed, you shall be healed as he was.

Then after yée haue confessed your selfe vnto Almighty GOD

GOD, and to such as yée haue offended; in the Name of God Aske counsell of some learned Physitian who is sent of God, and not of some selfe made Idoll, who is onely of himselfe: if hée can (vsing all the lawfull meanes commonly wont to heale such diseases as yée are sicke on) and if yée féele your griefe no better, then it shall be high time to goe to the Bathes as to the shot Anker.

Before yée goe to the Bathes, in any wise yée must goe to some learned Physitian, and learne of him, by the helpe of the telling, what Complexion you be of, and what Humour or other thing is the cause of your disease, and there after his Counsell, vse such Dyet as shall be most fit for your Complexion and sickenesse. Let no man enter into any bath before his body be purged or cleansed after the aduice of some learned Physitian, for if any man goe into the bath vnpurged, he may fortune neuer come home againe: or if hée come home againe, he commeth home most commonly with worse diseases then hée brought to the bath with him.

Yée may not goe into the bath, the first day that you are come to it, but you must rest a day or two, and then goe into the bathe.

There is no time of the yeare that is more fit to goe into the most part of all the bathes, then are the Moneths of May and September: but the Spring time is better then any other time is.

The best time of the day is an houre after the rising of the Sunne, or halfe an houre: but before yée goe into the bathe, if your disease will suffer you yée must walke an houre, or at the least halfe an houre before you goe into the bath.

But you must at no time goe into the bath, except yée haue béene at the stole, either by nature or by craft, yée may take a Suppository, or a Glister, and for a great næd Savanorolla suffereth Pils, but he will not suffer that he that is so purged, enter into the bath, for the space of viii. houres.

The

The same also would at the least every Bather should have a stole once in three dayes: wherefore if any man be hard of nature, and cannot abide Suppositories and Glisters, he pardoneth the Patient, if he be once purged, or goe to the stole once in three daies, which thing scarcely any other writer that I have read will doe, neither would I counsell to deferre the going to stole so long, if there be any meanes possible to make a man goe to the stole, without his great paine.

If that he be counselled to goe twice on a day in the bathe, he must see hee goe not into it, till seauen houres be past after your dinner, and tarry not so long in it in the afternoone as you did before.

The common time of tarrying in the bath, is commonly allowed to be an houre, or more or lesse, according to the nature bath of the Bath, as also of the Patient.

Let no man tarry so long in the Bath that he be faint or weak, but let him come out before that time.

Yee must alwaies goe into the bath with an empty stomack, and as long as you are in it, you must neither eate nor drinke saving that for a great need require the contrary.

Some grant that a weake person may eate a little bread steeped in the juyce of Pomegranats, Barberries, or Rilts, or in the Syrups made of thesame.

Some Physitians suffer a man that cannot abide hunger so long, to take ere he goe in, two spoonfuls of raisons well washed oftentimes with two parts of water, one of wine, or so much of delated or watred wine, as much as can be holden in a spoon, or a few Prunes sodden and steeped in water, or two spoonfuls of crummes of bread, washed oftentimes with water or wine, tempered as I told before, or a tosse put into such water: but let no man drinke in the bath, except he swound in the bath, or bee in danger of sounding, or else yee must all the time that yee be in the bath, abstaine from all meate and drinke.

As long as you are in the bath, you must couer your head well that you take no cold, for it is very perilous to take cold

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in the head in the Bath, as divers reasons may be laid to prove the same.

When you come out of the Bath, see that yée cover your self well that yée take no cold, and dry off the Water on your body with warme cloathes, and goe by and by into a warme bed, and sweat there if you can, and wipe off the sweat diligently, and afterwards sleepe, but yée must not drinke any thing untill dinner time, except yée be very faint: then yée may take a little Sugercandy, or a few Raisins, or any such thing in a small quantity that will slake thirst: for Galen in the 14 De Methodo medendi, commandeth that a man shall not eate nor drinke by and by after the Bathe, untill he hath slept after his bathing.

After that yée have sweat and slept enough, and be clearely drie from the heate that you had in the Bathe, and afterwards in the Bed, then may you rest and walke a little, and then goe to dinner; for by measurable walking, the vapours and wet that is come in the Bath is driven away.

If the Patient cannot walke, then let him be rubd quickly, and if he can suffer no rubbing, then at some time it were good to take a Suppositorie, either of roote or of a beete, with a little Salt upon it, or a Suppositorie of Honey, or a Suppositorie of a Flowerdeluce, or of salt Bacon, or white Sope.

After all these things, then shall you goe to dinner, but you must neither eate very much good meate, nor any evill meate at all. Wherefore you must rise from the Table with some good appetite, so that you could eate more if you would.

The meates that are commonly of all Physitians allowed that write of Diet that belongeth to Bathes, are, Bread of one dayes baking, or two at the most, well leavened, and throughly baked, small Birds, and other birds of the fields and mountaines that are of easie digestion, but Waterfowlers yée must not touch, Kids flesh, Veale and Mutton, of a Lambe of a yeare old, new laid Egges, Pheasants, Partriges, Capons, Chickens and young Geese. The meates that are forbidden, are salt Beefe and Bacon, Pidgeons, Quailes, Pyes, and Patties, and

such like meates, Cherries, and all such fruits, Garlicke, Onions, and all hot spices, and all cold meates, as are the most part of Fishes: howbeit, divers may be well allowed, so they be well dressed.

Milke is not to be allowed much: but if that the Patient be so greedy of it, that in a manner he long for it, then let him take it two houres or thereabout, before hee take any other meate, and he must drinke after it.

White wine that is small is allowable, or Wine being delayed with the third or fourth part of sodden water, according to the Complexion of the Patient: Some use to steepe bread in strong Wine, when as they can get no other Wine.

Beware that in no wise yée drinke any water, and especially cold water, and so should yée forbeare from all things that are presently cold, namely, when yée begin first to eate and drinke. Let therefore both your meate and drinke be in such temper, that they be not cold but warme, lest when as yée are hot within by your bathing and sweating, the cold strike suddenly into some principall member and hurt it.

They that are of a hote Complexion, and of an open nature, and not well fastened together, ought not to tarry so long in the bath, as other ought that are of colder and faster complexion.

If that any man betweene meale-times be vexed with thirst, he may not drinke any thing, saving for a great need he take a little Barley water, or Water sodden with the fourth part of the juyce either of sowre or milde sweet Pomgranates, with a little Suger: a man may use for a need, a little Wineger, with Water and Suger, if he have no disease in the Sinewes, nor in the Joynts.

A man that is very weake, or accustomed much to sleepe after dinner, an houre and a halfe after that he is risen from the Table, he may take a reasonable sleepe.

All the time that a man is in them, he must keepe himselfe chaste from all women, and so he must doe a moneth after, after the counsell of divers learned Physitians, and some for the space

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of forty dayes, as Pantheus and Aleardus would, namely, if they come out of the Chauldron.

It were méete that in euery foure and twenty houres the Bath should be letten out, and fresh water receiued into the pit againe, for so shall you sooner be healed, and better abide with lesse jeopardy, abiding in the Bath.

It is most méete for them that haue any disease in the head, as a Cathaire or Rheume, comming of a moyst cause and not very hot. For them that haue Palsies, or such like diseases, that they cause a bucket to be holden ouer their heads, with an hole in it, of the bignesse of a mans little finger, about foure foote aboue their heads, so that by the Réede or Pipe made for the nonce, the water may come downe with great might vpon the mould of the Head: if they haue the Cathaire, and vpon the nape of the necke, if the Patient be sicke of the Palsie, or any such like disease.

The clay or grounds of the Bath, is better for the Dropsie then is the water alone: it is also good for shrunken swelled, and hard places, and for all old and diseased places, which cannot well be healed with other medicines: The matter is, to lay the grounds vpon the place, and to hold the same against the hote Sunne, or a warme fire, vntill it be something hard, and then to wash away the foulenesse of the Clay, with the water of the Bath: this may a man doe as oft as he list. Some Physitians counsell, that betweene the bathings, when a man is twice bathed vpon one day, in the time that the Patient is out of the bath, to vse his plaistering with the Clay: but if the person be any thing weake, I counsell not to goe twice into the Bath, but either once, or else to be content with the plaistering of the mudde or grounds of the Bath.

It were good wisedome for them that cannot tarry long at the Bathes, either for heate or for cold, to take home with them some of the grounds, and there occupie it as is afore-told.

There are certaine learned men, which reckon that the hote breath or vapour that riseth vp from the Bathe, is much more

mightier then the water of the bath is, and it is true: therefore it were well that they which haue any Dropsie, and especially a Tympanie, should sit ouer such a place of the Bath, that they might receiue into the moyst diseased place, the vapour of the bathe, either by an holed stole, or by some other such like manner of thing, well deuised for that purpose.

If any poore man by the heate of the dryenesse of the Bathe cannot sléepe enough, let him eate Lettice, or Purslaine, or the séedes of Poppy, called Thesbowle, in some places of England, or let him eate Suger and Poppy séed together, let this be done at night. He may also if hée cannot get the aforesaid things, séethe Violet leaues and Mallowes, and bathe the bitter most parts with that they are sodden in. These are remedies for poore folke that are not able to haue a Physitian with them to giue them counsell: Let the rich vse such remedies as their Physitians shall counsell them.

If any poore man be vexed with any vnsufferable thirst, let him take a little Barley and séethe it long, and put a little Suger vnto it: or let him take the iuyce of Orange, or take a little of it with a little Suger.

If any poore man catch the Head ache, let him take a little Worme-lade if he can get it, or Coriander Comfits: or if hée can get none of these, let him take the white of an Egge, and beate it with Vineger and Rosewater, or with the breath of Violets, or Night shade, or with any of them, and a little Vineger, and lay them in a cloath vnto the temples of his head, and forehead.

If any poore man be burned too much, let him take a Glister made with Mallowes, Béetes, and Violet leaues, or let him séethe Prunes with Barley a good while, and Raisins, putting away the stones, and eate of them or let him vse Suppositories sometimes, made of roses, either of Béetes, of Flower-de-Luce, or of white Sope, or of salt Bacon.

If any man sweat too much, let him vse colder meates then hée vsed before, with Vineger or Verjuyce, and let them also

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eate Shæpes-fæte, and Calues-fæte, with Verjuyce or Vineger.

If any man haue the burning of his water when he maketh it, let him an houre after he is come out of the Bathe, annoynt his Kidneyes with some cold Dyntment, as is Infrigidus Galeni: or if you cannot come by that, let him sæthe Violet leaues, Poppy-heads, Raisins, Liquorice and Mallowes together, straine them, and put some Suger in the broath, and drinke of it a draught before Supper.

If any be troubled with the Rheume which he hath caught in the Bath, let him parch or bruise at the fire Nigella Romana, and hold it in a cloath to his Nose, and let him set cups or boring glasses to his shoulders, without any scorching, and let him drinke sodden water with Barley, and with a little Suger.

If any man haue any appetite to eate, let him vse the sirrups of Kibies or Barberies, or the sirrup of vnripe Grapes, or vse Verjuyce or Vineger to prouoke appetite in due measure, and now and then if yée can get it, let him take a little Marmalade, or of the sirrup of Mynts, or Wormewood Romane. (These haue I written for poore folke.) Those that are rich, by the aduice of the Physitians, may haue other Remedies enough against the fore-named accidents, that chance in the time of their bathing.

If thou be rid of thy disease by thy bathing, offer vnto Christ in thy pure members, such offering of Thankesgiving, as thou mayest spare, and giue him hearty thankes, both in word, minde and déed, and sinne no more, but walke in all kindnesse of life and honesty, as farre as thou shalt be able to doe, as long as thou shalt liue hereafter.

But if thou be not healed the first time, be patient, and liue vertuously till the next bathing time, and then if it be to the glory of God, and for thée most profitable, thou shalt the next bathing time be healed by the grace of God, of whom commeth all health both of body and soule.

Some if they be not healed whilest they be in the bathing,

cry out both vpon the Bath, which healeth many other of the same Diseases that they are sicke of, and of the Physitian also that counselled them to goe to the Bath, such men must learne, that they must not appoint God a time to heale them by the Bathe, and that when as the Bath hath dryed vp, and washeth vp by Sweating, and subtill throughe blowing the evill matter of the disease, that it is one dayes worke or two, to make good humours to occupie the place of such evill humours as haue béene in them before. Therefore let such be patient, and for the space of a Moneth kéepe the same dyet that they kept at the Bath, and if God will they shall haue their desire, but not only these, but all others that are healed for a moneth at the least, the longer the better, must kéepe the same dyet that they kept in the Bath, as touching meate and drinke, and if it be possible also from the vse of all Women

When as you goe homewards, make but small Journeyes, and beware of surfetting and of colde, and when you are at home, vse measurable Exercise daily, and honest mirth and passime, with honest company, and beware of to much study or carefulnesse.

Thankes be to God for all his Guifts.

A Briefe Treatise of Vrines, as well of Mans Vrines as of Womans, to judge by the Colour which betokeneth Health, and *which betokeneth Weakneſſe, and also Death.*

PART. VI.

IT is shewed, that in the foure parts of the Body dwelleth Sickneſſe and Health: That is, in the Wombe, in the Head, in the Liver, and in the Bladder, in what manner thou mayst know their properties, and thereof thou mayest learne.

When Bubbles doe swim on the top of Vrine, they proceed of windy matter included in viscous humidity, and signifie rawneſſe and indigeſtion in the Head, Belly, Sides, Reynes, and parts thereabouts, for in these especially, humours are multiplied and doe ascend to make paine in the Head.

Resident Bubbles doth signifie ventoſitie in the Body, or elſe a Sickneſſe that hath continued long and will continue, unleſſe remedy be found; but Bubbles not Resident but doth breake quickly, signifieth Debility or Weakneſſe.

Bubbles cleaving to the Vrinall, signifieth the body to be repleat

pleat with evill humours.

Bubbles doth also signifie the Stone in the Reynes of the Backe.

A Circle which is græne of colour of Vrine, doth signifie wavering in the Head, and burning in the stomacke. This colour in a Feaver doth signifie paine in the Head, comming of Choller. And if it continue it will cause an Impostume, the which will ingender the Frenzie.

A blacke circle in Vrine, signifieth Mortification.

If any filthy matter doe appeare in the Vrine, it commeth from the Lungs and sometimes from the Liver, and it may come from breaking of some Impostume, but for the most part it commeth from the Ulcers of the Bladder or the Reynes, or from the passages of the Vrine, then the vrine is troubled in the bottome and stinketh, he hath a paine in his lower parts and especially in the parts aforesaid, when he maketh water, and chiefly in the end of the yard, and commonly there is with this the Straungurie which is hardly to be cured, vnlesse it be in the beginning.

If it come from the Reynes, there is paine in the Loynes, the Backe and the Flanke.

If from the Liver, the paine is onely in the right side.

If in the Lungs, the paine is from the Brest with a cough and the breath stinketh.

If from the Bladder, the paine is about the share.

If a mans vrine be white at morning, and red before meate, and white after meate, he is whole: and if it be fat and thicke it is not good. And if the Vrine be meanly thicke, it is not good to like: and if it be thicke as spice, it betokeneth Head ache.

Vrine that is two dayes red, and at the tenth day white, betokeneth very good health.

Vrine that is fat, white, and moyst, betokeneth the Fever Quartaine.

Vrine that is bloody, betokeneth that the Bladder is hurt by some rotting that is within.

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A little Vrine all Fleshie, betokeneth of the Reynes: who pisseth Blood without sickenesse, hée hath some Veyne broken in his Reynes.

Vrine that is ponderous, betokeneth that the bladder is hurt.

Vrine that is bloody in sickenesse, betokeneth great evill in the Body, and namely in the bladder.

Vrine that falleth by drops, alone, as it were great boules, betokeneth great sickenesse and long.

If white gravell doth issue forth with Vrine, it doth signifie that the Patient hath or shall haue the Stone ingendred in the Bladder, and there is paine about those parts.

If the gravell be red, the Stone is ingendred in the Reynes of the Backe and Kidneyes, and there is great paine in the small of the Backe.

If the gravell be blacke, it is ingendred of a Melancholly Humour.

Note, that if the gravell goe away, and the Patient find no ease, it sheweth that the Stone is confirmed. Also know yée, that if the gravell goe away, and the paine goe away likewise, it signifieth that the Stone is broken and wydeth away.

Womens Vrine that is cleare and shyning in the Vrinall like silver, if shée cast oft, and if she haue no talent to meate, it betokeneth she is with Child.

Womens Vrine that is strong and white with stinking, betokeneth sickenesse in the Reynes, in her secret Receipts, in her chambers full of evil humours, and of sickenesse of her selfe.

Womens Vrine that is bloody and cleare as water vnder, betokeneth Head-ache.

Womens vrine that is like to Gold cleare and mighty, betokeneth that she hath lust to man.

Womens vrine that hath colour of Table cleansing, betokeneth her to haue the Fever Quartaine, and shée to dye the third day.

Womens vrine that appeareth as colour of Leade, if shée be with Child, betokeneth that it is dead within her.

Hereafter followeth all the Vrines that betokeneth Death, as well the Vrine of Man as of Woman.

IF a hot Ares, one part red, another blacke, another greene, another blew, betokeneth Death.

Vrine in hot ares, blacke, and little in quantity, betokeneth Death.

Vrine coloured all over as Leade, betokeneth the prolonging of death.

Vrine that shineth raw and right bright, if the Skin in the bottome shine not, it betokeneth death.

Vrine that in substance having Fleeting aboue (as it were a darke) Sky signifieth death.

Vrine darkly shyning, and darke with a blacke Skin within, betokeneth a prolonging of death.

Vrine that is the colour of water, if it haue a darke Sky in an Ares, it betokeneth death.

Vrine that hath dregges in the bottome medled with blood, it betokeneth death.

Vrine blacke and thicke, and if the sicke loath when he goeth to the Privy, and when he speaketh overthwart, or that he vnderstandeth not aright, and these sicknesses goeth not from him, it betokeneth death.

Hereafter followeth sundry VVaters and Medicines, meete for Physicke, and Chyrurgerie, As also Oyntments and Plaisters.

PART. VII.

A Man may governe himselfe, at foure times in the Yeare, so that hée shall have no néed of Letchcraft, as thus: Ver, beginneth the Eight Ides of March, and endeth the Eight Ides of May, at what time wareth the good swéet juyce of Sanguine through good meates and drinkes, and good sauours.

Summer doth begin the Eight Ides of May, and endeth the Eight Ides of Iune, at which time beginneth the bitter juyce of Choller, then vse cold meates, and drinkes, and forbeare women.

Autumne Harvest, beginneth the Eight Ides of Iune, and endeth the Eight Ides of November, at which time wareth Melancholy, then hée purged by a Medicine Laxatiue and afterward vse light and disgestible meates and drinkes, such as encrease Sanguine.

Hiemps Winter, beginneth the Eight Ides of November, and endeth the Eight Ides of March, at which time wareth fleagme, through weakenesse of humours, and corruption of Ayre, then the pose beginneth to grow, then heate is in the bepn then is pricking in the sides, then vse hot meate and drinkes, as Pepper, Ginger, and wash not thy head.

Letchcraft is Chirurgery, to heale man of all manner of sicknesse, and to kæps him whole, so farre as craft may. Letchcraft is in two manners, that is both Physicke and Chirurgery.

Letchcraft and Chirurgery each of them hath two parts, viz. Theoricke and Practique. Theoricke to know and practise to worke, the ground of Theorique. Theoricke is to know the Elements, and humours that commeth of them, which is for mans health or against it: Letchcraft teaches vs causes, effects, and Signes, Signes to know the causes and effects: and therefore I treate of signes, and many signes doth belong to Physicke and Chirurgery, as Crisses, Vrine, Pounces, Vomits, Sege, and other.

Chirurgery is to Woundes, Impostumes, and Algebro, and Chirurgery holdeth foure parts, viz. wounds and Impostumes, Algebra and Anthonte. Antidotary is the first: which is a kind of Salues against all kind of Sores that belongeth to Chyrurgery: Algebra is broken bones, and bones out of joynt: Antidotary of Chirurgery is in Waters, Powders, Oyles, Oyntments, and Emplaisters most principall, some must bæ repercussiue, some Molificatiue, some Maturatiue, some generatiue, and some Corosiue: Anatomy is to know the Body of man, thorow out, and all his members, within and without, two members hath every manner of man, viz. principall, and officiall, and foure principall every man hath, viz. Braine, and heart, Liuer, and stones, the Braine hath the head and necke: the heart hath the Lungs, Breast, and Midriffe: the Liuer hath the stomacke and other members downe to the Reynes, as Guts, Gaule, and the Kelle Meyne, and Milt, the Milt vpon the left side, and the Gaule vpon the Liuer: the Stones hath

Raines,

Raines, Bladders, and other Priuities: and these are the foure principall members: Braine, Heart, Liuer, and Stones, and without Braine, Heart and Liuer, no man may liue: and without Stones may no man engender. Three things in the Stones is cause of engendring; Heat, Wind, and Humors: Heat commeth from the Liuer, Spirit from the Heart, and Humors from the Braines, that man is made of, if any of these foure bee faulty, that man may not as hee should kindly engender: These fiue vertues are rooted in the Liuer; viz. Attractiue, Digestiue, Demissiue, Expulsiue, Retentiue, and a Simulatiue, that is in the English, drawing, and breaking out, putting, holding, and liking: For first, Nature draweth in that which it needeth to liue by, and then all to breake it, and then departeth the good from the bad, and holdeth to it the good, and then draweth the good to all the members of the Body: Officiall members bee those, that haue certaine Offices in mans body, where euer they bee, as the Eye to see, the Eare to heare, the Hand to touch, the Mouth to speake, the Feet to goe, and many such other. Also such are called members as branches from the principall to the officiall, as the Arme, or Legge, that rooteth in the principall and branceth to the officialls: and so Nerues, Artiers, Veynes, Lygaments, Cords, Bones, Pannicles, and Cristles, Flesh and Skinne to teach them their Office: But Nerues, Veynes, and Artiers bee most needfull, for they bee Welles and Rootes of all other Nerues comming from the Braine, and Artiers from the Heart, and Veynes from the Liuer into all the body: Nerues giueth to the Body feeling, and moouing, and Arteirs leauing, and Veynes encreasing. A Veyne hath but one Tunacle, and an Artier hath two, in the one runneth bloud, and in the other spirits, and all beating Veynes bee Artiers, the which I call Pulses, and all other bee simple Veynes, and all such members saving Flesh alone are melancholious, and their nature is Sperme, but flesh is Sanguine, and therefore it may bee soodered bee it neuer so much cut, but the other said members because their matter is Sperme, may neuer be soodred if they

they bée much cut. And thus much at this time I say of Anatomy.

And now will I speake of Wounds, which is the second part of Chirurgery, one of these foure intentions hath every Chirurgion. The first is, to containe that, that is evill, losed: The second is, to lose that, that is evill contained: The third is, to take away that, that is too much: The fourth is, to increase that, that is too little. In these foure entents standeth all Chirurgery. The first is in Wounds, the second is Impostumes, the third and fourth Algebra holdeth: Wounds be in many manners Simple, and Compound: Simple in the flesh alone, and compound in seven manners. There be vii. things that letteth a wound not lightly to heale, viz. Impostumes discrased, hollownesse, or bitten by a venemous Beast, and these letteth a Chirurgion sone to heale a wound, and if a Sinew bée cut or pricked, or wound to the Bone, or if the wound bée hollow, or else discrased with a Fever, or bruised, or made by venemous Beasts, then mayest thou not as thou wouldest close up a wound, and if a wound lacke all these seven things, then it is simple.

Medicine is Lechcraft, both Physicke and Chirurgery, to helpe and to kéepe mans body, as craft and nature may, and every one of them hath first his Theoricke, perfectly to know and afterwards his Practique, cunningly to worke: the grounds of both his Qualities, Elements, and Humors, and signes most néedfull both of Urine and Pulses.

The Nine Tastes.

SAlt, Sharpe, and Bitter: Sower, Savory, and Eager: Swéet, Wallowish, and Fatty: Thrée of them bée of Heat, thrée of Cold, and the last thrée be of temperature. A cut chaseth, heateth, and slopeth: Temperature delighteth, Lycorise, Annis, Ginger, Wormewood, and Suger: these bée Ensamples: a cut raweth, heateth, and slopeth, and Nature there against repeth,

peth, and twineth, and putteth out: make your Medicine such, that for one putting out, double twining, and foure riping. Melancholy is dry and cold, sower, and earthly coloured, his Urine is thinne and discoloured, his Pulse is straight, and short in digestion, and full stomacke, loathsomnesse, and sower belching, swelling wombe, and sides, heauy dead, and sluggy limbes, and Melancholious Urine commeth of a young wench that faileth her flowers, or haue them not as shée ought to haue. Fleame, cold and moyst, white, and weake in colours, his Urine is discoloured and thicke, his Pulse is short and broad, raw stomacke, and full, loathsome, and vnlusty, watry mouth, much spitting, heauy head, and sluggy, and slombry, and cold hands and féete, and namely in the Night: Sanguine is moyst, and hot, sweet, and ruddy coloured, alway his Body is full of heate, namely in the Veynes, and they bée swelling, and of face he is ruddy, and in sléepe bée séemeth fiery: Medicine for him is bloud let vpon the Currall or Liver Veyne, and simple dyet, as Tyson, Water-Grewell, and sower bread. Choller is hot, and dry, yellow, gréene and bitter, his Urine is discoloured, and thinne, his Pulse is long and straight, much watch, heauy head-ache, and thirst, bitter mouth, ane dry singing eares, and much gnawing in the Wombe, and other while costiffenesse, and burned Sege, and vomit, both yellow and gréene, as is that colour.

Each Humour may cause a Feber or an Impostume, and then the Urine is more coloured and the liquour thinner: and ever as that sickneste defieth, the Urine wareth thicker, and the colour lower, till it come to Tytrin or subrufe.

Melancholy causeth a Quartaine, and Fleame a Quotidian. Sinec and Caulon haue ever Continewes, the other thrée may be so, and other while Interpolate, continue ever holdeth on, and Interpolate refleth other while; continue is with the Veynes, and Interpolate is without the Veynes, both two wayes may bée simple and also compound, simple of one matter, and one place, or compound of divers places,

The

The Tertians of these Fevers be such as the same humors bée of, and also Urine and Pulse: All saving they bée stronger in Fevers and Impostumes then they be without, and therefore their Medicine must bée more discreet, but generally Dyet thus: Sower bread, and Water grewell, and Tyson, and sleyed Fish and Wine, and Almond milke, and all white meate saving whay, generall digestiue in Summer, and in hot time as in Orizacia, and generall digestiue in Winter, and all cold time as Dycineile: And generall expulsiue is, de succarosarum, a cut with Turbit, and Scamony, ana. Scruple two, and generall doemitary is infquiamany, and double medled with Pepulions and foment him with Rose, ana. double Sugar slaketh thirst.

Signes of Sickneſſe by Egestion.

IF the meate come from a man in manner as hée did eate it, the Stomacke is weake, and the Bowels bée lubzicated, and it is an evill signe.

If the Egestion loke like Earth, it is a signe of death.

If the Egestion doe not stinke, it is an evill signe.

If the Egestion doe loke like lead, it is an evill signe.

If the Egestion bée blacke as Inke, it is an evill signe.

If the Egestion bée blacke, and loke like Shéepes trickles, there is aboundance of adust Choller, and paine in the Spléene.

If the Egestion be yellow, and no Saffron eaten before, the body is repleat with Choller and Cyzen water.

If the Egestion haue straines of blood, there is impediment in the Liuer and the Bowels.

If the Egestion bée bloudish, there is vlceration in the Gats.

If the Egestion loke like shaving of Guts, beware then of an extreame Fluxe and debility of the Body.

If a man bée too Laxatiue it is not good, for in such persons can

can be no strength but much weakness.

If a man be costiue and cannot haue a naturall gestion once a day, he cannot be long without sickness.

Signes of Life or Death by the Pulses.

SPigmos is named the Pulses, and there be twelue Pulses the which doe take their Originall at the Vitall spirits: Three of which belong to the Heart, the one is vnder the left Pap, the other two doe lye in the Wrests of the armes directly against the Thumbs.

The Braine hath respect to seaven Pulses, foure be principall, and three be Minors, the foure principall are thus situate, in the Temples two, and one going vnder the Bone called the right Farkle, and the other doth lye in the corner of the right side of the Nose, one of the three Minor Pulses in the corner of the left side of the Nose: And the other two lye vpon the Mandibles of the two Iawes, the Liver hath respect to the two Pulses which lye vpon the Feet.

By these Pulses, expert Physitions and Chyrurgions by their knocking and clapping, doe iudge what principall member is diseased or whether the Patient be in danger.

If any of the principall pulses doe not beate truely, keeping an equall course as the minute of a clocke, then there is no perill in the Patient so be it they keepe a true course; or pulse without any pause or stopping; which is to say, if the Pulse giue fiue knockes and cease at the fifth knocke: or else seuen and pause at eight, or else knocke tenne and leape ouer the eleuenth, and begin at the twelfth, the Patient is in perill, else not; for it is not in the agility, as to swift or tardie beating of the Pulse, but in the pausing of the same contrary to its course, that the Patient is in perill.

In such causes let the Physitian be circumspect, and carefull, for Sincopies in the Patient, let him sit vpright in his Bed with Pillowes, and let one sit at his backe to giue him

drinke and let the Patient smell to Amber grece or Rosewater and Vineger, or else rub the Pulse with Aqua Vitæ.

Also, when you touch the Pulse, marke under which finger it strikes most strongest, as thus; If the Pulse under the little finger be feeble and weake, and under the rest more weake, it is a token of Death: But contrariwise, if under the little finger strong, and under every finger stronger, it is a good signe.

Also, if the feele the Pulse under the fore finger untill the eleventh stroke and it faile in it is a good signe, but if he beate swift and wonderly an evill.

OF WATERS.

Here followeth nine precious Waters, and first to make Water of Philosophers.

Part. VIII.

TAke Isope, Pennyriall, Avence, Century, and breake them in a morter, and put them under the cap of a Stillatorie, and distill them, and that water hath many vertues which may be proved by assayes. Take Pimpernell, Rew, Valerian, Sedwall, Aloes, and of the Stone called Lapis Calumniaris, and breake them, and lay them in the water of Philosphers, and let them be boyled together, untill the third part be wasted of the said Waters, and after the said water shall be strained through a linnen cloth, and then close all in a Vial of glasse,

glasse, nine dayes. This is a precious water to drinke foure dayes together with a fasting stomacke, for him that hath the Falling sickenesse, and let him be fasting five houres after, and this Medicine is in our judgement the truest medicine against all manner of Goutes, and against Palsies, as long as it is not dead in the limbes or member of a man. Item, this water drunke in the morning, is most helping to Wounds festered, so that it be washed therewith. Item, this water drunke fasting, will destroy all manner of Fevers or Aches, of what manner soever they come to a man. And trust to this Medicine verily, for it is the best Water for these diseases aforesaid that may be, as proved by the Philosophers, for it is one of the nine Waters.

The second Water is called *Petalis, & aqua Dulcedinis Oculorum*, and it is made in this manner as hereafter followeth.

TAke Egrimony, Saturion, Celendine, and the stone called Lapis Calumniaris, and beate it all to powder, and Tutty, and then put them under the Cap of the Stillatorie, and distill thereof water by an easie fire, and this water hath many vertues in it; for be the Eyes never so sore, they shall be cured and healed with this water. Item, this water drunke with a fasting stomacke, destroyeth all manner of Venome or poyson, eaten and drunke, and causeth it to be cast out of the mouth. Item, this water quencheth the holly fire, so that there be linnen cloathes wet therein, and layd on the sore, but you must also note, that this water in fire is of blacke disposition.

To make Aqua Vitæ.

TAke Isope, Rosemary, Violet, Verven, Bitony, Pearbe-John, Mouseare, Planten, Avence, Sage, and Fetherfoy, of each a handfull, and wash them, and put them in a Gallon of

white Wine, and so let it stand all night cleane covered, and then on the morrow distill it, and kæpe the water well. This water is good for the Megrim in the Head, and for the Impostume in the head, and for the Dropsie in the Head, and for the Fever in the head, and for all manner of Aches and sickneſſe in the Head.

To make Aqua Magistralis.

TAke the rootes of Pyonie, the rootes of Turpentine, the crops of Fennell, of Egrimonie, Honysuccle, Celondine, Rewe, Chickweed, Pimpernell, Philippendula, the tender leaues of the Vine, Eufrase, Sowthistle, Redroses, Strawbery leaues, and Verben, of each alike quantity, and bray them in a Morter, and put therein good white Wine 9. dayes, and then put thereto a pinte of womans milke that doth nurse a Man-child, and as much Vrine of a manchild of a yeare old, and as much pured Honey, and put them all together, and let them stand thræ dayes so, and then distill as ye will in a Stillatorie, and kæpe well this water in a Glasse vessell, that no Ayre come thereto, and if you will occupie this water, wash thine eyes therewith, and vse it, and if euer man be holpen of the disease of Eyes, this will helpe him in short time.

A precious Water for Eyes that seeme faire, and yet be blind.

TAke Smalledge, red Fennell, Rew, Verben, Bytony, Egrimony, Sinckfoile, Eufrase, Sage, Pimpernell, and Selondine, of each a quarterne, and wash them cleane, and stampe them small, and put them in a brasse Pan and powder of Tuttie, of Pepper, of Ceruse, and a pinte of white wine, and put it to the Hearbs, and two or thræ spoonefuls of Hony, and seuen spoonefuls of the Man-child, and temper them together,

gether, and boyle them ouer the fire a little, and straine it through a cloth, and put it into a Glasse, and stop it well, till you will occupy it, and when you will vse it, put it into thine eyes with a Feather; and if it ware thicke, temper it with white wine, and then vse it often.

A Water that will make one to see, that did never see.

TAke Rosemary, Smalledge, Rewe, Verben, Mather, Eufrase, Endiue, Houseleeke, Fulwort, red Fennell, Selandine, of each a like halfe quarterne, and wash them cleane, and lay them in white Wine a day and a Night, and then distill them in a Stillatorie, the first water will be like Gold, the second like Siluer, and the third will be like Balme, and that is good for all sores of the eyes.

To make another Aqua Vitæ.

TAke Nutmegs, Gallingale, Spikenard of Spaine, of each two penny-worth, and of Cloues, Graines, Ginger, of each one penny worth, two penny worth of Annys, take and bray them all in a brasse Morter, and then take a handfull of wild Sage, and of the other Sage, Rosemary, Isope, Sauery pullall, royall pullall of the Mountaine, Sothernwood, Horehound, Wormewood, Egrimony, Bettony, Iuy leaues, of each a like handfull, and two penny worth of Nutmegs, and bruse all these in a Morter, and then take three Gallons of good red Wine, and put it into a brazen pot, and then put the Spices and Hearbes therein, and set the Stillatorie aboue, and close it well, and take faire Paste, and put it about the brinkes hard with thy hand, and make it cleane well and sadly thereto, and when it doth begin to ware hot, put cold water aboue in the Stillatorie, and when it doth ware hote, let the water runne out at the Conduite, and put in new cold water, and so doe as oft

as yée shall thinke good, but loke that the fire be not too great, for if it be, then will the water come vp, and if there come vp smoake of the Stillatorie with the Water, then is the fire too much, and if it be not, then it is well tempered.

The vertue of the third Water.

TAke Mallard séed, Pimpernell, Crowfoot, and the clote of Mastick, and all these well bruised, and medled together, with the blood of a Goate, and put thereto good Alleger a little, and so let them stand thrée dayes, and then put them vnder the cap of a Stillatorie, and still it, and this water will helpe a man of the Stone if he drinke thereof: and if he drinke thereof euery day fasting, the stone shall voyd from him as it were sand. Item, this water drunke fasting maketh good blood, good colour both in man and woman. Item, this Water drunke with Castorie, destroyeth all manner of palsie, if it be not dead in the Sinewes or members. Item, it will heale a scald head, and make the haire to grow, if it be washt therewith. Item, if a man be scalded wash him with this water, and in 9. dayes he shall be whole, and of all other Medicines it comforteth best the Sinewes for the Palsie.

The vertue of the fourth Water.

TAke young Pigeons, and make them in powder, and medle them well with Castorie in powder, and a little Aysell, and lay it vnder the Cap of the Stillatorie, and distill water thereof, this water drunke with a fasting stomach, helpeth the Frensie and the Tysicke, within 9. dayes it will make them whole. Item, this water drunke fasting, is a good true medicine against the falling Euill, if the Sicke haue had it but few yeares, it shall helpe it on warrantise: giue it him to drinke thrée dayes in the morning fasting, as is aforesaid, and he shall be whole by Gods grace, of what manner of kinds soeuer it come.

come. Item, this water drunke fasting, maketh good colour in the face of man or woman, and it cleanseth the wombe, the stomacke, and the breast of all evils that is congealed within them and comforteth all the veynes, and draweth the rote of the palsie out of the sinewes, and out of the joynts and nourisheth nature in him. Item, if a man or woman before called in a sinew or joynt it healeth them againe. Item, this water being drunke fasting, healeth any man or woman of the continuall Feber, but take heed that no woman with child drinke of this Water. Item, this water drunke with Isope, putteth away all sorrow from thy heart, and causeth man or woman well to sleepe, well to digest his meate, well to make water, and well to doe his siege. Item, if a man will wash himselfe with this Water, it will draw away the haire from any place of man, and destroy it, that it shall not grow there any more on warrantise.

The vertue of the fift Water called *Aqua Lasta.*

TAke Isope, Gladion, Absence, Southernwood, of each a like quantity, and stampe them in a Morter, and put them in a Stillatorie, and still them to water, and this water drunke in a morning fasting, is good against all manner of Feders hote or cold. Item, this water being drunke fasting, is the best medicine against the flare of the wombe, and cleanseth the belly of all ill humours, and keepeth a man in health, and helpeth the Palsie, but it must be drunke fasting, and as hot as may be suffered.

To make the sixt water called *Dealbantine.*

TAke Molewarpes and make them in a powder with Brimstone, and take the Juyce of Selondine, and so let them stand certaine dayes, & after lay it in a Stillatorie, & still water of water of it, this water will make any black beast white, that is washen therewith nine times in nine dayes, or any place in him

him, that a man will haue white: Also this water medled with Waxe and Aloes, it heateth all manner of Gouts, if the Patient be annointed therewith. Also this water helpeth the sickneſſe called Noli me tangere, but a plaiſter thereof muſt be laide to the ſore. Also it helpeth a man of the Strangle, if a plaiſter thereof be laid to the ſore. Item, it healeth ſcald Heads, if they apply a plaiſter thereof to the ſore. Item, a plaiſter thereof healeth burning with fire. Item, this with Lapis Calaminaris, helpeth perfectly a ſickneſſe called the Wolfe, but the plaiſter muſt be changed two times in a day, but let no man nor woman drinke any of this Water.

The ſeuenth Water called *Aqua Conſuitiuæ.*

TAke Pimpernell, and ſtampe it in a Morter, and lay it in a Stillatory, and ſtill water thereof. Item, this Water wascheth away all Wounds in a mans body. Item, this water drunke faſting with Ginger, is a good Medicine againſt the Tyſicke, and will cleanſe the Breaſt from all euill Humours.

The eight Water called *Aqua Huplaciam*, the double Water.

TAke Muſtard ſæd, Pepper, and Sinamon, of each a like, and beate them in a Morter, and put thereto Aqua Conſuetudo, and lay them vnder the Cap of the Stillatorie, and diſtill Water thereof, and theſe be the vertues thereof, and if it be drunke faſting it is the beſt Medicine againſt the Tyſicke, and all diſeaſes of the breſt, and it muſt be drunke in the morning cold, and at Euening hot as yee may ſuffer it, and it will make him to ſleepe and haue good reſt. Item, this water being drunke with Caſtorie is good againſt the Sickneſſe called Epilentia, *viz.* the Morbus Caducus. Item, this water being drunke faſting, comforteth all the Members that be ſtrucken

with

with the Palſie, and comforteth the ſinewes of the Head and the braine.

Water of Pimpernell, the ninth water.

TAke the ſæd of Pimpernell, and put it in red wine, and then after put it in the Sunne, and then breake it in a Morter, and then preſſe out the Oyle through a cleane cloth, this water or oyle being drunke faſting, healeth a man of the ſand or gravell in the bladder, for it will breake the Stone within him. Item, this water being drunke, ſuſtaineth and lightneth all the members of man of what diſeaſe ſoever he be grieved with.

To make water of Sage, the tenth Water.

TAke Sage, and Pollyon, of each a like quantity, and breake them in a morter, and put them in a Stillatorie, and diſtill water thereof, this Water drunke faſting, eateth away all manner of ſickneſſe. Item, this water ſodden with Caſtory and drunke faſting, of all Medicines in the world, it prolongeth moſt a mans life. Item, if a man be fore called, doe this nine dayes and he ſhall be whole, but it muſt be taken with warme water. Item, this water being drunke faſting, draweth away all evill in the ſtomacke or wombe. Item, it is good againſt the Scabbes, and cauſeth a man to have good blood, and good colour in the face. Item, this water being drunke hote in the morning, or in the day, healeth any manner of evill in a man within three dayes, if the Patient be in any wiſe curable.

The making of Waters, and firſt of greene Waters.

TAke white Wine a pinte, the waters of Roſes, and Plantan, of each fire ounces, Orpiment one ounce, Verdigreaſe halfe an ounce, &c.

Another greene Water.

TAke the waters of Honey-suckles, Plantan, and Roses, of each halfe a pinte, Dyapment, Allome, Cerule, and Verdigrease, of each two drams, white Wine, Juyce of Plantan, of each halfe an ounce, and it is done.

Waters for old Ulcers.

TAke white Wine, and running Water of each a pinte, Frankensence, and Allome, of each one ounce, Decocted in Balmarn for three houres space, and it is done.

A good Drinke for the *Gummorium Passio.*

TAke Bursa Pastoris, Plantan, of each two handfuls, take the Juyce thereof in a pinte of good Ale, and drinke it three times in a day, for three dayes.

A water for old Vlcers in the Armes.

TAke Smiths water a quart, burnt Allome one pound, Salarmoniac one ounce, Galls two ounces, Tartary, Copperas, of each one ounce, distill all these with threds, and so keepe the water to your use.

A Water for a Canker.

TAke Bugle, Fennell, and Rosa-Solis, of each alike, and take as much in quantity of Honey-suckle flowers, as also all the other hearbes, and let them be cleane picked and so distilled in a Stillatorie, and so keepe it close, for it is a precious water.

A Femi-

A Femitorie Water.

IS to be drunke in the Morning, at Noone, and at night, it is much worth against Dropsies, and Sweating sickneſſe, it purgeth Fleame and Choller, and Melancholy, and it bringeth forth heate, and dry Sickneſſe, and it is good for the paine of the Head, to wash it and drinke it.

A Water of Roſemarie.

IT hath more vertues in it then a man can tell, one is if a man haue an Arrow or Iron within him, wet a tent and put into the wound, and drinke the ſame water, and it ſhall avoyd out, and it helpeth all Wounds inward and outward, the Canker, the Feſter, and it killeth the Wormes in man or Child, and all manner of Impoſtumes inward and outward, it helpeth the Tyſicke, and Flure white or bloody, it is a great helpe for a woman with Child to drinke thereof, it maketh cleane the Face, or any where if yé wash it therewith.

Water of Verven.

IF it be diſtilled in the later end of May, it hath vertue to ſpring Choller, and to heale Wounds, and to cléere the Eye-ſight, it is a principall thing to compound Medicines.

A Locion for a ſore Mouth.

YOu muſt take of Honey-ſuckle-water halfe a pinte, Plantten and Roſe-water, of each foure ounces, Hony of Roſes two ounces, Alloes one ounce, white Copperas and Vineger, of each halfe an ounce.

A Water for a sore mouth.

TAke Lapis Calaminaris beaten into fine powder, and put in a pinte of white Wine, then take a pottle of water, and Rosemary, boyle it in the water till it be halfe sodden away, then straine the water from the Rosemary, and put it into the white Wine, and so it is done.

A compound Water.

TAke first Pimpernell, Rew, Valerian or Sedwall, Alocelipis cap, and breake them, and lay them in this said water following: Take Isop, Pelyall, Ryall, Anyseedes and Centorie, and beate them in a morter, and after put them in a Stillatory and distill water of them, which is vertuous: and let them boyle together, and after that straine them that the water may goe from them, and close this water in Vials of glasse, by the space of nine dayes, and give to him that hath the Falling evill, foure dayes, fasting fire houres: and this is the truest medicine for this Disease that wee can finde, except the mercy of God; and this Water drinking is good for the Palsie, if it be drunke fasting: also it is good for all Goutes likewise, in the time that they be mortified in the members and limbs of a man: it is very helping to Wounds that are festered, if they be washed therewith, it destroyeth all manner of Fevers.

Belly Water.

TAke Water a pottle, Suger-Candy foure ounces, let them seethe: then put in foure ounces of Verdigrease in fine powder, and let it seethe.

A good Barley water for all Diseases of the Lungs, or Lights.

TAke halfe a pound of faire Barley, a gallon of Water, halfe an ounce of Licorice, Fennell seed, Violets, and Parsly-seed,

of

of each a quarter of an ounce: red Roses a quarter of an ounce: dry Hysop and Sage, of each a penny weight, five leaues of Harts tongue, a quarter of an ounce of Figges and Raysins: Séethe all these in a new pot of cold Water, and then straine them cleare from it and drinke it: the same coleth the Liver, and all the members: driveth away all evill heate, slaketh thirst, causeth to cast out much, purgeth the Lights and Spléene, the Kidneyes and Bladder, and causeth to make water well: and especially, it is good for all Agues that come of heate.

A good Drinke for the Poxe.

TAke Selendine and English Saffron, the weight of a halfepeny, and a farthing worth of Graines, a quart of long Pepper, a penny weight of Mace and stale Ale, stampe your hearbe, and pound your Saffron, and mingle them together, and then drinke it.

Doctor *Stevens* Water.

TAke a Gallon of Gascoigne wine, then take Ginger, Galingall, Cammomill, Cynamon, Nutmegs, Graynes, Cloues, Mace, Annisseds, Carraway seed, of every of them a dram, then take Sage, Mynts, red Roses, Tyme, Pellitory of the wall, wild Margerum, Rosemary, Peny-mountaine, otherwise wilde Tyme, Cammomill, Lauender, of every of them a handfull, then beate the Spices small, and bruise the hearbes, and put all into the Wine and let it stand 12. houres, stirring it divers times, then distill it in a Limbeck, and keepe the first pinte of the water, for it is the best, and then will come a second water, which is not so good as the first.

The vertues of this Water be these, it comforteth the spirits, and preserveth the youth of a man, and helpeth the inward diseases comming of cold, against the shaking of the Palse: it cureth the contraction of Sinewes, and helpeth the conception of

women that be barren: it killeth the wormes in the belly: it helpeth cold Goutes: it helpeth the Toth ach: it comforteth the stomack very much: it cureth the cold Dropsie: it helpeth the Stone in the Bladder, and the reines in the back: it cureth the Canker: it helpeth shortly a stinking breath, and whosoever vseth this said Water, it shall preserue him long. Take but one spoonefull of it once in seauen dayes, for it is very hot in operation: it preserued Doctor Steven very long, who lived a hundreth yeares lacking but two, and tenne of them he lived bed-rid.

A very good drinke for the Cough.

TAke a quart of white Wyne, and boyle it with Lyrorice, Annisseeds, and Sugar-candy, of each a like quantity, putting therein tenne Figs of the best, till it be halfe consumed, and so preserue thereof to drinke Euening and morning three or foure spoonefuls warmed.

A restorative made of the Herbe *Rosa Solis*, with other things, and gather it in June or July.

THis herbe Rosa Solis, groweth in Marish ground, and in no other place, and it is of a hoary colour, and groweth very lowe, and flat to the ground, and it hath a meane long stalke growing in the midst of it, and seaben branches springeth out of the roote round about the stalke with leaues coloured, and of a meane length and breadth, and in no wise when this Hearbe should be gathered, touch not the Hearbe it selfe with your hands, for then the vertue thereof is gone, yee must gather and plucke it out of the ground by the stalke, yee must lay it in a cleane basket, the Leaues of it is full of strength and nature, and gather so much of this hearbe as will fill a pottle pot or glasse, but wash it not in any wise, then take a pottle of Aqua Composita, and put them both in a large pot or bessell, and let it stand hard and fast stopped, three dayes and three nights, and

on the fourth day open it, and straine it through a faire linnen cloath into a cleane glasse or pewter pot, and put thereto a pound of Sugar small beaten, demi. pound of Liquorice beaten to powder, and demi. pound of Dates, the stones taken out, and they cut in small peces, and mingle them altogether, and stop the glasse or pewter pot well, so that no ayre come into it in any wise. Thus done pée may drinke of it at night when pée goe to bed, demi. spoonefull mixt with Aqua vitæ, or stale Ale, and as much in the morning fasting, and there is not the weakest body in the world that is wasted by Consumption or otherwise, but it will restore him againe, and make him to be strong and lusty and to have a good stomacke, and that shortly, and hée or shée that vseth this thrée times together, shall finde great remedy or comfort thereby, and as the patient doth féele himselfe, so he may vse it.

OF VNGVENTS.

PART. IX.

The making of Oyntments, and first of *Unguentum Basilicum.*

TAke Oyle halfe a pound, Wax, Colophonie, of each two ounces, Turpentine, Pitch, Perosine, and Cowes suet, of each two pound and a halfe, Frankensence, Myrrhe, of each halfe an ounce, and so make your Unguent.

The

The golden Unguent, called *Unguentum Aureum.*

TAke yellow Waxe foure ounces, Oyle one pound, Turpentine, Colophonie, and Rozen, of each one ounce, Frankensence and Mastick, of each halfe an ounce, Saffron a dram, and so make an Unguent.

To make a drying Unguent, called *Unguentum Calliminaris.*

TAke the Stone called Lapis Calaminaris, Deeres Suet, and Waxe, of each foure ounces, oyle of Roses halfe a pound, Camphore two drams, and so make your Unguent according to Art.

To make the white Oyntment called *Unguentum Album Rasis.*

TAke oyle of Roses halfe a pound, Waxe two ounces, Cerusse fixe ounces, the whites of three Egges, and Camphere a dram: and after these things be melted and commixed together, you must wash it with Rose water.

To make *Unguentum Lytargerii.*

TAke oyle of Roses one pound, Litarge of Lead one pound, Vineger halfe a pound, Camphere two drams: and so make your Unguent.

To make *Unguentum Lypcione.*

TAke the juyce of Pony suckles a quart, Pony a pinte, white Copperas halfe a pound: and so make your Unguent.

To make the Incarnative Unguent.

TAke oyle of greene Balme two pound, Waxe, and Perosine, of each halfe a pound, Deeres suet foure ounces, Frankensence

sence and Myrrhe, of each two ounces, Turpentine of foure ounces, the yolkes of foure Egges, and so make your Vnguent.

Another Incarnatiue Unguent.

TAke Dæres suet, oyle of Roses, Rosen, Pitche, Litarge of Gold, Frankensence and Myrrhe: of each foure ounces.

To make Unguentum Viride.

TAke Oslingie Porsine one pound, Verdigreace two ounces, Sall gemme, halfe an ounce, and so make your Vnguent.

Another Unguent.

TAke burnt Allom and Vineger, of each two ounces, Oslingie Porsine fiue ounces, and so make an Vnguent.

A drying Unguent.

TAke oyle of Roses one pound, Waxe fiue ounces, Litarge of Gold and Silver, Bdellium, gum Armoniac, red Coral, Dragons bloud, Dæres suet, Mastick of each two ounces, Camphere halfe an ounce, and so make your Vnguent.

An Vnguent against the Morphew.

TAke quicke Brimstone fiue drams, oyle of Tartary foure drams, Ceruse, Unguentum Cytrium, of each two drams, oyle of Roses, fiue drams, the white of an Egge, as much Vineger as neeos, and so make your Vnguent.

An Vnguent called Rosye.

TAke Rozen, Turpentine, and Hony, of each halfe a pound, Linsed and Fenekrike, of each one ounce, Myrrhe one

ounce, Sercoll one ounce: let them all bée made in fine powder, and so make an Unguent thereof.

An Vnguent for Vlcers in the Arme.

TAke Litarge of Gold and silver, Ceruse, of each two ounces: Bolarmoniac halfe an ounce, Lapis Calaminaris, Dragons blood, of each one ounce, Frankensence, Mastick, of each halfe an ounce, Tartary, Sall gemme and Camphere, of each two drams: Turpentine washed in Rose-water, and Ware, of each two ounces, oyle of elders, halfe an ounce, oyle of Bayes two drams, oyle of Violets and of Poppie, of each foure drams: and so make your Unguent.

An Vnguent against Cabes.

TAke Storax liquide, two ounces, Bay-salt in fine powder, and oyle of Roses, of each one ounce, the juyce of Orenges, as much as shall néed, and so make your Unguent according to Art.

An Unguent called the gift of God.

TAke Oras powder, Sall gemme, Sall Nitre, of each one ounce, a Stone called Lapis Magnates, two ounces, Lapis Calaminaris, two ounces, Ware one pound, Oyle three pound: and so make your Unguent according to Art.

A precious Vnguent.

TAke Ceruse washed one ounce, in an ounce of Vineger, burnt Lead foure ounces, Litarge two ounces, Myrrhe one ounce, Hony of Roses two ounces, oyle of Roses fiue ounces, the Yolkes of fiue Egges, and Ware as much as néeds, and so make your Unguent.

Another Vnguent against Cakes.

TAke the iuyce of Sallendine, Fumitary, Borage, Scabious, and Dockes, of each three ounces, Litarge of gold washed, Ceruse, burt Brasse, Bzumstone, Bay-salt, burnt Allom, of each halfe an ounce, oyle of Roses two ounces, Storax liquide, Turpentine, of each one ounce, Vineger foure ounces, Dfungie Perosins, one pound and a halfe: and so make your oyntment.

To make the greene Oyntment called Vnguentum Viride.

TAke Wax one pound, Perosine one pound, Frankensence halfe a pound, gum Arabic halfe a pound, Verdigrease, two ounces, Hony foure ounces, oyle Olive two pound: and so make your Vnguent according to Art.

An Vnguent to increase Flesh.

TAke the gum Dragagant, and dissolve it in Rose-water, and so make it in forme of an Vnguent.

An Vnguent to heale the Serpigo.

TAke Pepper, Bay-salt, Tartary, Verdigreace, Allumines ynke, of each halfe an ounce, Ceruse, Litarge, and Quicksilver well killed, of each two drams, of Dfungie Perosie, as much as néeds.

An Unguent for Fistuleas.

TAke Myrrhe, Mastickes, Aloes, and Epatike, of each two ounces, the iuyce of Salendine, Plantan, Hony of Roses, and Vineger, of each a like quantity: and make thereof an Vnguent.

A cold Vnguent.

TAke oyle of Roses, and Wax, of each two ounces, the iuyce of red Cowte leaues, Night shade leaues, of each two ounces,

Ceruse washed, burnt Lead washed in Rose-water, or Planten water, of each halfe an ounce, Frankensence two drams, melt all together, and decoct it a little: and then take it from the fire, and put it into a Leaden Morter, wherein you must labour it a good while, and so make your Unguent.

An Unguent for a sawse fleame Face.

TAke May-butter one pound, Hony-suckle flowers, thrée handfuls, stampe the flowers, and the butter together, and lay it in fuse for sixe dayes space: then melt it and straine it, and put thereto quicke Brimstone, the weight of twelue pence, finely powdered, and so reserue it.

An Vnguent for the Piles.

TAke Mollene, Archangell, red Fennell stamped small; of each a like quantity, and as much Ossingie as of the Hearbes: Mixe all these together, and lay it a rotting a wéeke space: then straine it and kéepe it for that vse.

Another Vnguent for the Piles.

TAke Yarrow, and May-butter, and stampe them together, and apply them as hot as may be suffered.

To make Unguentum Lipcium.

TAke a quart of Juyce of Hony sucles, and a pinte of Hony, and halfe a pound of white Coperas, and sæthe them on the fire, and let them boyle till it waxe blacke: then put in your Copperas in fine powder.

To make Vnguentum Fanscome.

TAke Waxe one pound, Rozen, Colophonie, of each two pound, Pitch one pound, Cowes suet, one pound, May-butter

halfe

halfe a pound, Honey two pound, Oyle two pound, Turpentine foure Ounces, Verdigreafe and Ceruſe foure Ounces: and ſo according to Art worke it.

To make *Unguentum Ægyptiacum*.

TAke Honey a pinte, Vineger a pinte, Allom halfe a pound, Verdigreace two Dunces, in fine powder: and ſo make your Unguent.

To make *Unguentum Dunſinnitive*.

TAke two Dunces of Litarge of Gold, two drams of Lapis Calaminaris, and foure ounces of Terra ſigillata, and powder them ſmall: then take a pinte of Oyle, and put thereto halfe a pound of Ware and melt it with your Oyle, and then take it off the fire, and put in your powders, and when it is cold almoſt, put in foure drams of Camphere in fine powder.

To make an Unguent for the Skerby.

TAke a Gallon of red Vineger, and one pound of the rote of Briony, and ſæth therein till it bee conſumed: then take the rote thereof and beate it with Orſingie, and beat it very fine: then take one ounce of Arguentum vivum well killed, and labour them altogeter very fine, and ſo annoint therewith.

To make an Vnguent for Vlcers in Childrens faces.

TAke Litarge and Ceruſe, of each fiue ounces: the leaues of Aſhe, and Vine leaues, of each thrée ounces, oyle of Roſes one ounce, Ware halfe an ounce: relent your Oyle and Ware together, and beate your Litarge and Ceruſe, and mingle them with two yolkes of roſted Egges.

To make the Sinnitive Oyntment.

TAke Turpentine foure Ounces, Harts-greace, or the Marrow of a Heart two ounces, oyle of Roses one ounce, white Frankensence halfe an ounce, oyle of Spike two drams, and halfe a dram of Mynium: and so worke it.

To make an Vnguent for the Itch.

TAke three handfuls of Allecompany roots, seethe them in three Gallons of water till they be soft: then take the Roots and scrape them, and take the white of them to the quantity of a pound, and beate them with one pound of Barrow-hogges greace, and a quantity of Salt, and a little Saffron; and so bring them to an Oyntment.

To make an Oyntment for the Morbus.

TAke two ounces of Vermillion, two ounces of Quick-silver, two ounces of Oyle of Bay, two ounces of Wodes-greace, halfe an ounce of Vineger, foure yolkes of Egges: and let them altogether be laboured.

To make the Dunsymitive Vnguent.

TAke Oyle Olive one pound, Rozen one pound, Lapis Calaminaris one pound, Ware halfe a pound, Turpentine and Sheepes suet, of each a quarter of a pound.

To make *Vnguentum Dulsum*.

TAke Sheepes suet five pound, Rozen in powder one pound, red Allom in powder one pound, and a quart of white Wine, boyle them altogether: And if you will make it red you may put into it one ounce of Vermilion in powder.

To

To make *Vnguentum Bassilicon*.

TAke Ware one pound, the best Pitch one pound, Rozen halfe a pound, Colophonie one pound, Cowes suet one pound, Oyle two pound, May-butter halfe a pound, Turpentine foure ounces, yolkes of foure Egges: Make all these in an Vnguent according to Art.

To make a Mundifigitive.

TAke Smalledge a little bagge full, one pound of Eryngie, three pound of Rozen, a quarter of a pound of Ware: Stampe your Smalledge and Eryngie together in a stone Morter: then put it into a great Panne, and set them vpon the fire till it be hot: then straine them through a cloth into a faire panne, till they begin to ware cold, then fleete it off with a slice, till you come to the water: then put in the Rose-water and Ware all together vpon the fire, and let them boyle altogether, then straine them through a Linnen cloth: and so make your Mundifigitive.

To make *Vnguentum Rosine*.

TAke Honey two pound, Rosen one pound and a quarter, Turpentine two pound, Frankensence one ounce, Fenekrike Semminis ben, of each two ounces, Myrrhe and Sercole, of each two ounces in fine powder.

To make *Gibsons* Incarnative.

TAke greene Wyne two pound, Ware and Rosen, of each halfe a pound, Deere suet foure ounces, Frankensence, and Myrrhe, of each two ounces, Turpentine and the yolkes of Egges as much as needs.

To

To make a yellow Incarnatiue.

TAke one pound of Rosen, halfe a pound of Frankensence, a quarter of a pound of Waxe, halfe a pound of Shæpes suet, halfe a pinte of oyle Oliue, halfe a pound of Turpentine, and so make your Unguent.

To make another Incarnative.

TAke oyle of Roses twelue drams, Rosen two ounces, Turpentine eight ounces, Waxe fiue ounces, melt the Waxe, Rosen, and Oyle together, and in the boyling put in your Turpentine, and the Iuyce of Valerian, and so let it bee cold, and as you occupy it put in oyle of Turpentine, and so keepe it.

To make an Unguent for the Piles.

TAke Barrowes grease halfe a pound, burnt Allome one ounce, and the yolke of an Egge hard rosted, put these together, and make an oyntment, and annoynt your sore as hot as you can abide it.

Another fumetive *Vnguentum*.

TAke halfe a pound of Deere suet, halfe a pound of Waxe, one pound of oyle of Roses, halfe a pound of oyle Olive, of Lapis Caluminaris and Camphere two ounces, and so make your Unguent according to Art.

For the blacke Iaundies.

TAke a quantity of great Worms, a quantity of Herbe-grace, a quantity of Arsmart, and the graine of a Goose turd.

To make *Vnguentum Foscovem*.

TAke oyle Olive one pound, Saffron foure drams, Colophonie, Pitch, Naviles, Gumme, Seropine, of each two Ounces, Mastick, Olibanon, and Turpentine of each one ounce,

ounce, Waxe a quarter of a pound, melt your oyle, and then your Waxe, and then put in the Colophonie, and after stirre your Pitch, Nabiles, and your Gumme, Serapine, and last your Turpentine, Mastick, and Olibanon, every thing being bruised, except your Pitch, and Turpentine, when you put in your powders, be ever stirring it with your spittle till it bee full dissolved.

Vnguentum Veride.

TAke Small gemme two ounces, Verdigreace two ounces, Mastick one ounce, Olibanon one ounce, May-butter one pound, oyle Olive one pound, Waxe one pound, and so make your worke.

Vnguent Postelcris.

TAke Galbom one ounce, Gumme Armoniac one ounce, Mera one ounce, Mastick one ounce, Apopany one ounce, Litarge Aure foure ounces, Arestologia one ounce, Olibanon on ounce, Bdelion one ounce, Verdigreace halfe an ounce.

An Oyntment for the Stone and Collicke to be made in May.

TAke the buds of Brome-flowers, neere the shutting, halfe a pound of them picked from the staikes, and beate them in a morter very small: that done, mingle them with clarified May-butter, as much as you shall thinke meete; and so keepe it close in a vessell eight dayes, then lethe it and straine it, as the other before, and therewith annoynt the Patients grieke very warme, Evening and Morning.

OF PLAISTERS.

Part. X.

To make a resolutive Plaister of great vertue. This Plaister is to resolve Tumours and hardnesse, if it be laid thereon very hot, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolved: and it is made in this order.

TAke common Ashes that are well burnt and white, and finely searced, one pound, Clay beaten in fine powder, halfe a pound, Carab one ounce: mixe all these in an Earthen dish, on the fire, with Oyle of Roses, in forme of a Liquid Unguent, and that yée shall lay upon the place grieved, as hot as yée may suffer it, and change it Morning and Evening, and yée shall see it worke a marvailous effect. Moreover, when the Pelechie commeth forth of a diseased, let him bée folded in the same remedy very hot, and in fours and twenty houres yée shall bée holpe, if yée bée first well purged: for this is a great secret which I have revealed. This word Pelechie, is (as it were certaine spots) like those which wée call Gods tokens, the which commonly come to those that have the Pestilent Feaver,

To

To make a maturative Plaister of great vertue. This maturative doth open an Impostume without Instrument and paine: And the order to make it, is this.

TAke the yolkes of Egges, two ounces, white Salt finely ground, one ounce, Hens dung that is liquid and red like Honey, one ounce: Mixe all these well together without fire, and when you will bring an Impostume to suppuration, and breake it, lay on this Plaister Morning and Evening, a little, and in short time it will draw forth the Impostume, and breake it, and heale it without any other helpe. Keepe this as a secret.

A Plaister Bessilicon.

TAke white Waxe, Rozen, Pine, Cowes suet, Stone-pitch, Turpentine, Olibany, of each these one ounce, and of Oyle as much will serve the turne.

Another Plaister.

TAke Balme, Wittony, Pimpernell, of each of them a handfull, lay them in a Fuse in a pottle of white Vineger two dayes, then let them be boyled strongly, till the third part be consumed, put thereto Rozen one pound, white Waxe foure ounces, Mastick one ounce, Turpetine demi pound, and so make your Plaister.

The Mellilote Plaister.

TAke Mellilote tenne handfuls, let it be small stamped, and laid in Fuse foure dayes in a pottle of white Wine, and then boyle it strongly, till the third part be consumed, then let it coole, and put thereto Rozen two pound, Perosine one pound demi, Waxe one pound, Deere suet demi pound, Mastick one ounce, Frankensence foure ounces, and so make your Plaister according to Art.

The Musiledge Plaister.

TAke March Mallowes rootes, Fenekrike, and Lipsed, of each one pound, lay them in fuse in three quarts of water, three dayes, then boyle it over the fire a little, and so straine it to a Mustiage, and take thereof one pound demi, and of Lytarge of Lead foure pound, of good Ole fyre pound, put all over the fire in a great vessell, and so let it boyle with a soft fire, ever stirring it till it come to the forme of a Plaister according.

Another Plaister.

TAke the the Juyce of Bittany, Plantan, and Smalledge, of each Demi pound, Ware, Rozen, and Turpentine, of each demi pound, Pitch foure ounces, and so make your worke.

A plaister of Camphere.

TAke common Dyle demi pound, Ware foure ounces, Serufe one ounce, Camphere demi ounce, and so make your worke.

A Spiced Plaister.

TAke white Ware one pound demi, Perosine one pound, Colophony foure ounces, Rozen demi pound, Deere suet demi pound, Cloves and Mace foure ounces, Saffron demi ounce, red Wine and water of each a quart, boyle these together till they come to a Plaister.

A Plaister called Apostolicum.

TAke white Lead and red, of each one pound, Dyle foure pound, stirre them altogether, and boyle them with a soft fire, to the forme of a Plaister, according to Art.

A Dry-

A Drying Plaister.

TAke Oyle of Roses, Dæres suet, of each one pound, Terra Sigillat, Lapis Caluminaris, Seruse, of each one pound, Sanguis Draconis, three ounces, and Incense of each one ounce: Turpentine foure ounces, Camphere halfe an ounce, and so make a Plaister.

A Plaister for the Gowt Arteticke.

TAke Opium, Saffron, of each one dram, in fine powder, tempered in the yolkes of three Egges hard boyled, and oyle of Violets, or Roses, Plaister-wise, applyed to the painfull place, and it easeth.

A Plaister to slake paine.

TAke crummes of white Bread foure ounces, temper them with sweet Milke, and the yolkes of foure Egges hard boyled: and take of oyle of Roses three drams, and in the making put thereto a little Turpentine and Saffron two drams, in fine powder.

A Plaister against the coldnesse of the Nerves.

TAke Ware two ounces, Euforbium, Castoris, of each halfe an ounce, Sheepes suet, and Pitch of each one ounce, Turpentine a dram: and so make your worke according to Art.

A good cold drying Plaister.

TAke Oyle one pound, Ware ten ounces, Seruse and Lytarge of Gold, of each foure ounces, boyled with a soft fire in Furnace-wise.

A red Plaister.

TAke Ware, Dæres suet, of each one ounce, Lapis Calaminaris, Bolearmony of each one dram, Turpentine one ounce,

Camphere a dramme: put altogether, and so make a Plaister.

A blacke Plaister.

TAke Ware and Dyle, of each a pound, Cerule and Litarge, of each five ounces; Terra Sigillata, one ounce: boyle all together till it be blacke, and like a Plaister.

A blacke Plaister for old Sores.

TAke Litarge of Gold, and Cerule, of each one ounce: the Cinders of Iron. Quilled stony fererie, fyre drams, Dyle of Roses foure ounces, new Ware one ounce, strong Vineger two drawes: and so make it according to Art.

A Plaister to dissolve hard things.

TAke Gum Armoniac, Serapine, Bdellium, Oppoponacie: of each one ounce, oyle of Spike five drams, Turpentine two drams: the mell of Fennikrike, and Linsed: of each one ounce, the mell of Lupianes, as much as needs, and so make your Plaister.

Another blacke Plaister.

TAke Dyle one pound, Ware and Cerule, of each halfe a pound, and so make a Plaister according to Art.

A Plaister against old Sores.

TAke Dyle twelve ounces, Litarge of Gold halfe a pound, Vineger fyre ounces, Cerule, Colophonie, Perosine, Pitch, Goates Suet, of each two ounces, Dragons blood, Terra sigillata, of each one ounce, Ware two ounces and a halfe: and so make a Plaister.

A cold

A cold Plaister.

TAke Litarge of Lead one pound, Oyle foure pound, Vineger two pound, boyle them to a Plaister.

A Plaister to draw an Apostume.

TAke Galbanum, and Gum Armoniac, of each one pound dissolved in foure pound of Suger, for foure dayes together, and then boyled till the Vineger bee consumed with a soft fire, according to Art.

A Plaister for the Lords marke de Wise.

TAke Virgin Ware two pound, Perosine two pound, Galbanum, and gum Armoniac, of each halfe a pound, Pitch foure ounces, Deeres Suet, Cerusse, of each halfe a pound: Clovas and Mace, foure ounces, Saffron, to the weight of twelve pence, red Wine and water of each two pintes: Boyle these things till the Licour bee wasted away, and so make a Plaister thereof according to Art.

The white Musilage Plaister.

TAke pure good Oyle eight pound, Litarge of Lead five pound and a halfe, Musilage of March mallow Rootes, and of Fennekrike and Linseed two pound: Boyle all together, to the forme of a Plaister, with a soft fire, ever stirring it, then take and wash it in three or foure waters, and it will bee very white.

A Spiced Plaister.

TAke Ware and Perosine, of each one pound, Crosline halfe a pound, Colophony two Ounces, Frankensence and Goates Suet of each foure ounces, Cloves and Mace, Oyle of Turpentine, and Oyle of Spike, of each one ounce, Saffron halfe an ounce, red Wine two pound: and so make your Plaister according to Art.

A Plaister

A Plaister for old Sores.

TAke Litarge of Gold, one pound, oyle of Roses two pound, white Wine, a pinte, Vrine a pinte, Vineger halfe a pinte, Ware, Frankensence, and Myrrhe, of each two drams, and so make your Plaister according.

A Sparadrope.

TAke Oyle a pound, white Ware three ounces, Ceruse tenne ounces, Litarge of Gold, foure ounces, boyle all these in forme of a Plaister.

A drying Plaister.

TAke Jacobs Plaister, halfe a pound, Unguentum Lapis Caluminaris, one pound, and so make a Plaister.

Oliver Wilsons Plaister.

TAke a pottle of Oyle, Ware two pound and a quarter, white Leade in powder two pound, of Storax callamitic, one ounce, Bengawin one ounce, Labdanum, one ounce, Mastick, one ounce, of Camphere, foure drams, and so make a Plaister.

To make a Sparadrope.

TAke Oyle a quart, white Leade one pound, the grounds of Verine foure ounces, of white Copperas, two ounces, white Ware three ounces, Vineger a pinte, Camphere, three penyworth: and so make your Plaister according.

To make the Mellilote Plaister.

TAke Rozen eight pound, Ware two pound, Shæpes Suet demi pound, the Juyce of Mellilote a gallon cleane strained,

ned, let your Rozen, Ware, and Shéepes Suet be molten, and cleane strained into a faire Pan, and then put to your Juyce of Mellilote, and set it over the fire and stirre it well together till bée like a Plaister, then take it off the fire, and put to it a pottle of red Wine, by a little and a little, ever stirring it, till it bée almost cold and labour it well in your hands for heaving out the Wine, and so make it in roules and kéepe it.

To make a Seare-cloth.

TAke Ware one ounce, and a dram of Euforbium, and temper it with ople Olive at the fire, and make thereof a Seare-cloth to comfort the sinewes.

To make the Plaister called Flowesse.

TAke Rozen, and Perosine, of each halfe a pound, virgin Ware, and Frankensence, of each a quarter of a pound, Mastick one ounce, Harts tallow a quarter of a pound, Camphere two drams, beat all these to a powder, and boyle them together, and straine it thorow a faire cloth into a pottle of white Wine, and boyle them all againe together, and then let it cole a little, and then put to it foure ounces of Turpentine, and stirre them all together till it be cold, and so make it in rowles according to Art.

Another Plaister.

TAke two pound of Ware, two pound of Rozen, foure pound of Perosine, a quarter of a pound of Déeres suet, two ounces of Cloves, two ounces of Mace, a quarter of an ounce of Saffron, one pound and a halfe of Olibanon, and a Gallon of red Wine, and put all these into a faire Panne, and set it over the fire. foure or five houres, till yé suppose that the Wine be sodden away and then take it off the fire, and stirre it till it be cold, and rowle it.

To make the Playster Occinicione.

TAke a quarter of a pound of Comin, as much Wax, as much Pitch, as much Rozen and of Saffron one ounce and a halfe, of Mastick one quarterne, Galbanum halfe a quarterne, Turpentine one ounce, Incense halfe an ounce, Myrrhe a quarter, Salarmoniac a little, first take the Salt, and let it lye in good Wineger, and stamped in a Mozter till it be well moystned all Night and moze, then take the Wineger, and the Gums therein and set it on the fire, till the Gummes bée well melted, then straine it and set it on the fire, and let it séeth untill the Wineger the second part thereof be wasted, and so that there be but the third part left, then melt the Pitch and scumme it, put thereto the liquour that is left, then melt the Wax and put it to the Rozen, and the Turpentine and then take the Mastick, Incense, and Myrrhe: but loke that all the Gums be beaten in powder, oz that you cast it in, and sée that you stirre it fast. when that they be well molten and medled, loke that you haue a faire Bason of hot water, and sodainely cast it in, then wring it out of the water, then chafe it against the fire as if it were Wax: and annoynt your hands with oyle of Bay, and loke yée have the Saffron in fine powder: and the other that was not put in before, and when you have put in all the eight powders, make it up in Rowles.

To make a Plaister Inplumbie.

TAke Oyle one pound, Litarge halfe a pound: and loke that the Litarge bée fine, then set it on the fire: and let it boyle untill it waxe browne, but not so long that it waxe blacke: then take it from the fire, and make it in Bowles.

A Plaister of Camphere.

TAke Camomill oyle halfe a pound, white Ware foure ounces, Ceruse one pound, Camphere halfe an ounce, and so make your Plaister.

To make a noble Plaister, for as soone as the Plaister is warme, the paine will be gone, and it is called a Spice Plaister.

TAke Ware two pound, Deere Suet one pound, Perosine foure pound, Cloves and Mace two Dunces, Saffron one ounce, Rozen two pound, Pitch foure ounces, now melt that which is to be molten, and powder and serse that which is to bee powdered and sersed, and melted altogether over a soft fire, except your Cloves and Saffron, and then take a quart of red Wine, and by a little and a little poure it to the salve, stirring it well together, and when it is cleane molten, straine it into a cleane Pan, and then put to it your powder, Cloves, Mace, and Saffron, casting it abroad upon the said Ingrediance, and stirring it well till it be cold, then make it in rowles.

To make a speciall Plaister for all menner of cold Aches.

TAke Perosine foure pound, Rozen, and Ware, of each two pound, Galbanum as much, Olibanon as much, Mastick, and Myrrhe, of each two ounces, red Wine foure pound, but your Mastick, Myrrhe and Wine, in the coling, it hath beene prowed, and when you need it, spread it on a Leather.

To make a Plaister that Sir *William Ferrington* let a Squire that was his Prisoner goe for, quite without ransome.

TAke one pound of Litarge of Gold, and make thereof small powder, and serse it well, then take a quart of oyle of Roses, &

a pinte of white Wine, and halfe a pinte of old Verine, very well clarified, and halfe a pinte of Vineger, and boyle all these on the fire, but put in the Verine last, this Plaister will heale a Marmole, and a Canker, and a Fester, and Wounds, and all other sores, if thou put thereto one ounce of Waxe, Olibanon, and Myrrhe, of each a dram.

To make Coulman Plaister.

TAke oyle Olive foure pound, red Lead, and white, of each one pound, boyle them together till it waxe blacke, and then put thereto Pitch one pound, and make it in rowles.

To make the Mellilote Plaister.

TAke the Juyce of Mellilot, and Camomill, of each one pound, of Waxe one pound. Rozen three pound, Shéepes suet a pound and a halfe, white Wine two pound and a halfe, and so make them all in a Plaister according to Art, for it is good.

To make the Deaguloune Plaister.

TAke Oyle two pound, strong Vineger one pound and a halfe. Litarge of Gold one pound, Verdigreace one ounce, boyle them together till they be red, and so make it in rowles.

A Plaister for all manner of Sores, and especially for all greene Sores.

TAke of fine Suger and Burnet, and each of them like much, and bruise them in a Morter and wash the Wound with the juyce of the same, then take the Pearles finely beaten, and mingle with them and the juyce a quantity of English Honey, and unwrought Waxe, so boyle them together till it be all of one colour, then take them from the fire and let them stand a while: then put it into a Bason of faire water, and so worke it out into rowles, and lay it on Plaisters once or twise a day.

Another

Another for the same approved.

TAke the Hearb Salendine, and House leke, of each equall quantity, then bruise them in a Morter, and take the iuyce of them, and put it into the wonnd, and annoynt the same therewith: that done, fill the wound with part of the bruised hearbs, and so bind it vp, and in short time it will heale the sore, as by proofe hath beene seene.

A Plaister for the Stiche.

ANnoynt your side with the oyle of Mellilote, then make a Plaister for the same Mellilote vpon a piece of Leather, and change it but once a weeke.

A Playster for the Plurisie.

STampe well in a Morter, foure ounces of the rootes of wild Mallowes well sodden, put to it an ounce of Butter, and an ounce and a halfe of Honey, of Pigeons dung two drams mingle all together, and lay it right hot vpon the paine, and soone after the corruption will breake.

A Plaister for the Collicke and Stone.

TAke Pelitory, Camomill, ground Ivie leaves, Cummin: stampe them, and boyle them in white Wine, and make a Plaister thereof, and put it about the Reines as hot as may be suffered, and see that it lye close round about behind and before.

A Plaister for the Head-ache, and for hot Agues.

TAke red Mintes, Leavened Bread of Wheate, and white Vineger: Make thereof a Plaister, and lay it to your Forehead, for it helpeth diseases in the Head, and also hot Agues.

A hot drawing Plaister, called Flowis.

TAke Rozen, Perosine, of each halfe a pound, white Ware foure ounces, Frankensence, foure ounces, Mastick, one ounce, Déere suet foure ounces, Turpentine foure ounces, Camphere two drams, white Wine a Pottle: and so make a Plaister.

A Plaister called the vertue of our Lord.

TAke oyle Olive one pound, white Ware two drams, Galbum, Ermony, Opponacke two ounces, Litarge halfe a pound, Almons one dram, Verdigreace one ounce, Aristoligam Longuam one dram, Myrrhe, Mastick, of each one ounce, Lorell bayes two Drams, Increse white one Dram: Make the Plaister in this manner: take and temper the Galbum, Opponacke, Ermony, in good Vineger, two dayes naturall, and the other things to bée provided each by himselfe: then take the Ware, and melt it with Oyle in a Kettle, and the Gummes dissolved in Vineger, in another vessell vpon the fire, till the Vineger be sodden away: then straine it vpon the said Oyle, as strongly as you can stirre it well: and then put in the Verdigreace, the Astrologium, and the other Gummes that were not put in before, then it is made. It healeth all wounds new or old, and it doth heale more then all other Plaisters, or Ointments.

A Plaister for a sore Brest that must bee broken.

TAke one handfull of Groundsill, a pinte of swéete Milke, and a handfull of Datemeale, and séethe them together. Make a Plaister thereof, and lay it to it as hot as the Patient may suffer it, and at every Dressing put two more Milke: this vse no longer then it breakes.

A Plaister

A Plaister to heale it.

TAke one pound of Rozes-greace, and three Garlicke heads, stampe them in a Morter till they be fine, and put both into a bore, and put thereto Beane flower, to the quantity of two Egges: bray them together, and lay them to the Brest.

To make a Seare-cloath.

TAke Rozen, and Perosine, of each foure ounces, Waxe two ounces, Olibanon two ounces, Mastick halfe an ounce, Turpentine two ounces, and so make your Plaister.

OF MEDICINES and Remedies.

PART. XI.

Here followeth divers Medicines and Remedies for to heale all Diseases curable, by the grace of God; as also the nature and property of certaine Hearbes and Plants belonging thereunto. And first a most excellent Remedy to helpe the Fluxe of the Body, with a certaine discourse thereon.

THE Flure of the Body is caused of superfluous heate conceived in the Stomacke, the which maketh a continuall solution inwardly, as yee may see by experience of those that are troubled therewith: for so long as the cause is not taken away, all their meat doth runne into the matter, the which if it be so, that is

is true which I do say, that the fluxes are a distemperance of the body, caused of hot and corrupt humours in the stomacke, and therefore if thou wilt cure it, it were necessary to extinguish the heate, and so take away the corruption, the which thou shalt doe with the redneſſe of Marte Pylletare written in this Booke following. for that is the most soveraigne remedy that can bée found. But first yée shall take twelve graines of our Petra Philosophalla, with halfe an ounce Mel Rosatum, and then take foure mornings together one scruple of the redneſſe of Marte, with halfe an ounce of Sugar Rosate, and therewith thou shalt worke miracles.

For Perbreaking, and for Fluxe.

SEeth Roses in Vineger, or Tamarindes, or Gaules, and while it is hot wet therein Wooll, and lay it on the stomacke for Vomit, and on the Navill for Flure, and on the Reines for appetite.

Aleanet, is to solder Wounds.

Aspaltum, is Tarre of Indie, it hath vertue to draw and solder, for if the powder thereof be strowed on a dry Wound, it will sone close it, though it be both broad and deepe.

Oates, hath vertue to abate swelling, and to make things soft.

Asarum, maketh women to haue their tearmes, openeth the veynes of the Vrine, and maketh a man well to pisse.

Asarum, with Honey slayeth Wormes, dissolveth Winds, and warmeth the stomacke, clenseth the Liver, and veynes of the Guts, and reynes of the Mother, it putteth away Fever quotidian, and helpeth the stinking of venemous Wormes.

Bolle, if it be good, is as it were white redded.

Ballestianes, is the flower of the Pomgranet, and Pisdia, is the rinde, and it hath vertue to restraine as Bolle hath.

Brancha Ursina, hath vertue to make soft, or to rypen Empostumes.

Bistorta

Bistorta, or Tormentill, hath vertue to straine together, comfort, and confound.

Bedellion, hath vertue to constraine together, it helpeth the Empostume, both within and without, it breaketh the stone, and beateth the Cough.

Cadamen, is the rootes of Parcely, that hath vertue to dissolve, to consume and to draw.

Camfere, ought to bee kept in Marble, Alablaster, Lynseed, or Anyseed: it is good for the Gomora, and to abate a mans courage.

Coloquintida, hath vertue to purge Flegme and Melancholy, and for the Tothache, seethe it in Vineger.

Cassia fistula, a Gargarisme made thereof, and of the Juyce of Mozell, dissolveth the Empostume in the Wezend, and also for swelling in the Chekes.

Cerusse, is good to engender good flesh, and to fret away evill flesh.

Capers, is good to dense cold Humours, in the mouth and stomacke.

Concube and Quibebes, the powder hereof with the juyce Borage is good for the cold Rhume and to comfort the Braine.

Dragagant, is of three kindes, and the white is the best in cold Medicines, and the red in hot.

Euphorbium, his vertue is to dissolve, to draw, to alaie, to consume, to purge Fleame, and Melancholly.

Esula, is the rinde of Eleberus Albus, or Peritory of Spaine, it hath vertue to purge Fleame and Melancholly, and it is the best that purgeth nert to Scamonie. Take Esula, five drams, Canell, Fennell seedes, Anyseedes, and use this with warme Wine, or other broth.

Gum Arabic, the white is cold, the red is hot in Medicines.

Gariofiolate, is Avence his vertue is to open, dissolve, and consume, whilest hee is greene, the Collicia passie.

Hermadactilus, the whitest is the best, it hath vertue to dissolve, consume, and draw, and they principally purge Fleame.

Jarus, Barba, Aron Calves féete, Cucko pintell, the leaves, and the rootes, and the gobbets about the rootes bee of good vertue, and the Rote should be cloven, and dryed, they haue vertue to dissolue and take.

Ipaguistidos, is Gobbets, that are found by the roote of the Dog bryer, it hath vertue to straine together.

Jempus, is the fruit thereof, it hath vertue to dissolue, and consume: for the Straungury Illiaco, drinke Wine wherein it was sodden.

Licium, is good with the juyce of Fennell for sore Eyes.

Litarge, is good to close together and to cleanse.

Lovage séed with Cinamon, is good for the Liver, and Splén, and wind in the Guts and stomacke.

Mamia, is good to make Blood cleane.

Mumia, hath vertue to straine together.

Medeswete, gréene or dry, bringeth Menstruum, and cleanseth the Mother.

Mora, is the fruit of the Cicomore Tré, it hath vertue to dissolue, consume, and make cleane, it is good for the Dwincle, and for costiuenesse.

Nitrum, the whiter the better, it hath vertue to dissolue, and wipe away filth.

Opponax, if it be cléere, and drawn to Cytrin colour, it is good, it hath vertue to dissolue and consume.

Oppium, that is not hard nor soft, is good, it hath vertue to make one sléepe.

Organum flowers, is good powdered to make Lare, to dissolue, and to consume, and the powder put within and without, abateth blowne chéekes.

Oxificentia, Phenicon, Dactilus Indie, Tamarindus, they that bée good, be neyther too moyst nor too hard, and be somewhat blacke, and somewhat sower, the Ryne nor the Séed shall not be vsed in Medicines, it hath vertue to purge Choller, to make Blood cleane, and to abate vnkind heate.

Os de corde Cervi, is the bone of the Hearts heart, on the left side.

side, it is good to purge Melancholy Bloud, and Cardiacle, and Sinicapos, or Sincapos, with the Juyce of Borage, and Os Sexi, will make the Téeth white.

Periatory or Pellatory, shall be gathered in Winter, and his vertue is to dissolue, consume, and draw.

Dog Fennell, the roote is good for the Strangury, Dissury, and stopping of the Liver and Spléene.

Pineapples, the Kernels doe mollifie and open, and is good for the Disease in the Brest, or Cough, or Ethike, or Consumption, and to increase good bloud.

Damsons, bée cold and moyst, in the third degrée; gather them when they bée ripe, and cleane them in the Sunne, and spring them with Vineger aboue, and then yée may kéepe them two yeare in a vessell: their vertue is to cole a man, and make his Guts light, and therefore they be good in Fevers, against the costiveneste that commeth of dryneste, or of Cholericke humors in the Guts, when they be ripe to cut, and when they be dry, soake them in water, and eate the Prune, and drinke the water.

Psilium, is cold and moyst in the third degrée; his vertue is to make soft and light, and to cole a Mans body, and to straine together.

Periatory, while it is gréene hath vertue to dissolve and consume the windes in the stomacke.

Purslene, is good both raw and sodden, to abate unkind heate in Chollericke men.

Pitch liquide, hath vertue to dissolue and consume.

Ponticum, is good for the stopping of the Liver, and Spléene, that commeth of cold.

Storax, hath vertue both to comfort, and consume, and to fasten Téeth, and comfort the Gummes.

Squilla, is a Sea Onion, and that is found by himselfe is deadly, his vertue is to purge, and to dissolue, but the outer, and Inner parts shall be cast away, for they be deadly, and that which is in the middest, shall be put in Medicines, and it hath

more vertue rawe than sodden.

Sedes within the berries of Elder, is good to purge Fleame.

Staviſacre, hath vertue to diſſolve, conſume, draw, and purge, Fleame and Lytarge, and to put away heavineſſe of the heart, and if it be put in his noſe.

Seapium, is good and hath vertue to diſſolve, conſume, draw, and laxe, and heale, it is good for fallins downe of the Mother, with ſuffumigation, or ſupoſit for, and for the tearmes of ſecondine dead Childe.

Saracoll, if it bée with ſad, it is good, it hath vertue to ſtraine together and to ſolder. Drinke Calamint ſodden in Wine, for coldneſſe of the ſtomacke, and ſtopping of the Liver and Splæn, Reynes and Bladder, and Illaco paſſie.

Saterion, his rot is gréen, hath vertue to vnloſe mans nature.

Saligem, his vertue is to diſſolve, and conſume.

Scabiouſe, while he is gréene, hath vertue to diſſolve, conſume, and cleanſe.

Dragons, take the roſe, and cleave it, and dry it in the Sun, yée may kéepe it two yeares, meddle the powder of Dragons with Sope, and wet a Tent therein, and put it déepe into a feſter, and it will cleanſe and enlarge it, and if there bée a bone in it, it will draw it out, or elſe loſe it that yée may take it out lightly.

Sene, is to purge Melancholy and Epilencie, and Fever quartaine, and Emerodes for the Splæne, Liver, and Cardiacle ſodden in water, and put to Sage, and make a Syrope, or the Juyce of Borage and Suger.

Terra ſigillata, terra ſaraſincia, trara argenta, is all one manner of earth, his vertue is to conſtraine together.

Turbith, if it be hollow, ſmall, and of an Aſh-colour, and gummie, it is good, it hath vertue to diſſolve, and draw humours from the vttermoſt part of a mans body, and namely Fleame, for the Gout and Illiaca, and Podegra, and Chiragra, giue him foure ſcruples of Turbith mingled with ſome other Medicine.

Taplia,

Taplia, or Tailers Hearbe, his vertue is to purge aboue and beneath, both grene and dry, for it is neuer giuen by himselfe, he that stampeth it let him hide his Face and eyes that he see not. Also heale or keepe close his Testacles, or else they will swell, with this Hearbe beggers doe make them seeme on the Dropsie, and be nothing like.

Tartar is the Lees of Wine, and hath vertue to dissolue, and wipe away filth, and to abate away a mans fatnesse.

Take small powder halfe of foure drams, and cast thereto the powder of Mastick, to abate his egernesse, and giue the powder with Dia Penedion, or with some other delicate electuary.

Terbentine, a fugimation thereof, is good for the subfumigation of the Mother.

Virga Pastoris, or Shepeheards rod, hath vertue to straine together, to cole, and to fill that is empty, and is good for the Flixe.

Bryona, or wild Neppe, is hot and dry, the rote thereof maketh a woman to haue her tearmes, and deliuereth a dead Child or secondine.

Ginger, comforteth the heart, and make good digestion.

Sugar, is temperate, hot and moyst, his vertue is to moysten and nourish, and to lose, if it be mingled with cold things to cole.

The excellent vertues of Cardus Benedictus.

IT is very good for the Headach and the Megrim: For the vse of the iuice of the powder of the Leaues, preserueth and keepeth a man from the Head ach, and healeth it being present, it quickneth the sight if the Iuyce of it be laid on the Eyes. The Powder stanches blod that flowes out of the Nose, or commeth out of the Lungs: the breath of it taken with Wine, maketh an appetyte. It is good for any Ache in the body: it strengtheneth the members of the body, and fasteneth lose sinewes and weak. It is also good for the Dropsie: it breaketh also the Stone, and

breaketh an Impostume: it preserveth one from the Pestilence, if the powder be taken in water foure and twenty houres before a man come to the infected place. It is good for the dizzinesse of the Head: It helpeth the memory: It helpeth thicke hearing: It is good for short winds, and the diseases of the Lungs: Some write that it strengtheneth the Teeth: others write that it bringeth down Flowers, and provoketh sleepe, and helpeth the Falling sicknesse. It is also good for falls and bruises: the Leaves provoke sleepe: the powder is good against all poyson, the same put into the Guts by a Glyster: It helpeth the Collicke, and other diseases of the Guts, and the wounds of the same. They write also, that the water of Cardus Benedictus helpeth rednesse, and the itching of the Eyes, and the Juyce doth the same: the Leaves bruised are good for the byting of Serpents: for Burnings, and for Carbunckles. There is nothing better for the Canker, and old festering sores: the Leaves are good for Fomentations: and to be sitten over, being sodden in water, that the Vapour may come to the diseased places, against the stones and stopping of flowers.

A discourse as concerning Cornes in the feete or elsewhere with their remedies.

THis Callowes matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is driven forth of nature, it goeth into the lower parts into the end of the Toes, for in that part of the Toes that skin is called Epidarma; is hard, and will not suffer it to passe or exalare, and there many times it engendreth a Tumor in the skin with great hardnesse, and many times that Tumor doth increase and cause such paine, that it doth not onely hinder their going, but hinder them from their sleepe in the Night, and this kind of Tumor is called commonly Callo, or Cornes in English; and I thought it good to call them crest, because they are alwayes growing and is of great importance among Chirurgions, for an infinite number of persons are troubled therewith, and therefore I will shew

thee

thée our secret to helpe them quickly and with great ease, which secret was never knowne of any. First yée shall pare them with a sharpe Knife vnto the bottome, and there yée shall find a certaine thing like matter, but if yée find no matter, yée shall pare it vntill blood doth appeare, then touch it with the Dyle of Sulphure, and then dresse it with our Balsamo Artificiato, once a day vntill it be whole. Keepe this as a secret.

An experimented Science for hoarseneſſe, though it hath long lasted.

TAke a soft Nightkerchiffe, and warme it, take also a Head-pillow, warme the same also, and bind it with the Kerchiffe about the Head all Night: doe this three Nights one after the other, and keepe thy selfe warme, and beware of Cold Drinks, and Aire, and it shall surely goe from thée without hurt, this same is also good for the Flixe and Cough: give the Patient also Lycorice in his mouth.

Against Hoarseneſſe, goe into the Hot-house, and when thou hast halfe Bathed, drinke a good draught of warme water: this is oft proved.

Garlicke sodden and eaten, maketh a cleare voyce, and driveth away Hoarseneſſe and the old Cough.

If a man stand in feare of the Palsie.

LEt him eat every Morning two or three graines of Mustar seedes, and two Pepper cornes: the same is assured for the same disease.

Of the cause of our Sciatica, and how yee may helpe it.

THE Sciatica is a Disease so called, because it commeth in that place of the Body called Scio, and it is caused of an evill quality and grosse Humors that are strayed in that place, because they cannot passe downe. And this is séene by expe-

rience

rience dayly: for where that paine is, there is alteration, and the cure thereof is with Glysters, Vomits, Purgations, and Unctions, because the Glysters doth evacuate those places next vnto it, and so easeth the Humour: the Vomit cleanseth the stomacke, the Purgation doth evacuate the body downwards, the Unctions dissolve the winde, and by these meanes thou mayest helpe the Sciatica, as I have done many times to my great credit and satisfaction of my Patient.

A Medicine for the Gowte.

TAke a pinte of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together: then put thereto halfe a pound of blacke Soape, and let all séethe till it be thicke, then put thereto the yolkes of foure Egges, and when yée will vse it, driue it on a cloth Plaister-wise, hot.

A speciall Remedy against the Gowt.

TAke Turbit chosen, a groate weight, Ginger chosen, and pared, two penny weight, Setwall, Hermodactill, of each thrée penny-weight: Powder Benedicta, foure penny weight: and make it in powder, and vse it when you begin to waxe constipaty or bound: Use these Hearbes dayly in your Pottage or Broath: take Herbon two handfuls, Scabious, Mectfellen, Borage, of each one handfull: Aven, Planten, Langdebéefe, of each a quarter of a handfull, wash them and bind them, and cast them into the Pot.

A Plaister for the same.

TAke Unguentum Merciatum, Agrippe Dialtée, Olei Genesti Lauxi, an ounce: Emplaistrum Oxi croxij one ounce, Tero pariter, Resina pim parissimi pariter sed resolvenda dissoluentur

solventur, Et fac magdalione: take your powder in dayes and times convenient, at the first time two penny-weight, and after as you thinke expedient.

Stubbes Medicine for the Gowte.

TAke a quart of red Wine Lées, a quarter of a pound of beane flower, halfe a quarter of a pound of Commine fine beaten, a spoonefull of Bole Armoniacke, halfe an ounce of Camphere, which must be put in at twice, and boyle them all together, till they be somewhat thicke; then make it Plaister-wise, and lay it to the paine.

Another Plaister for the Goute.

TAke Occycronium Galbanum, and Melitonum, of each one a penny-worth and still them: take a pound of stone Pitch, and another pound of fine Rozen, one halfe ounce of Camphere, one quarterns of Déeres Suet, halfe a quarter of a pound of Commin, and boyle them on a soft fire together, and thereof make a Plaister upon a piece of Leather, using it as the other.

Another for the same.

TAke the Gall of an Oxe, and Aqua Compositia, of each a like quantity, as much of Oyle of Exeter, as of both the other, and labour them all together in a pot with a sticke, the space of halfe an houre: When you have so done, annoynt your palme therewith, then wet a linnen cloth therein, and as hot as you can suffer it, bind it to the sore.

For a pricke of a Thorne, or any other thing.

TAke Honey, and a good quantity of Chalke, and of the Gall of a Beast into it, and boyle them together, and make a Plaister of it, and as hot as you can suffer it, lay it thereunto. Let the Chalke be scraped very small. Approved.

A Remedy for burning and Scalding.

TAke the white Wooll of the belly of an Hare, and if it be raw, lay it thereto, and it will never away till such time it be whole.

Another for the same.

TAke a Thistle called S. Mary Thistle, stampe it and strain it, and take thereof two spoonefuls, and put to this three spoonefuls of Creame, and mixe them together, and annoynt the Patient therewith.

To kill a Tetter or Ring-worme.

TAke the roote of a red Dock, the roote is very red, and slice it, and lay it in Vineger a night, and after lay it upon the Tetter, and tye it with a cloth hard, and it will kill the Tetter. Approved.

For a winde or a Collicke in the belly.

TAke a Rose Cake and toast it at the fire, with Vineger throwen upon it, and lay it as hot to your belly as you may suffer it.

For the Collicke.

TAke Mustard, Figges, and Vineger, stamped together, and lay it to the belly of the diseased, cold, in manner of a Plaister, and it shall helpe.

Against the Shingles.

ANoynt the Shingles with the juyce of Nuts, and it will heale them.

To heale a wound in ten dayes, as by proofe hath beene seene.

STampe Camphere with Barrowes greace, and put it into the wound, and it will heale it. Approved.

For

For ache in the Backe.

TAke Egremont and Mugwort, both Leaues, and Rotes, and stampe them small, then mingle them well with old Dores Sewet, then smere or annoynt the grieued place therewith very warme, and after rowle it vp hard.

For to heale in foure dayes the scalding with water or any other thing, without Plaister or Oyntment, it hath beene tryed and found true.

TAke an Onyon and cut him overthwart, and wring out the iuyce vpon the scalded place doing so every day twise, it will heale it quickly.

To heale the Itch.

TAke of Lapacinum Acutum, or of Sorell, and boyle it in water, and wash therewith the diseased person: or else take the rotes of Lawell, and being well brayed with Salt and bread, annoynt therewith the body. The like effect is done with the decoction of Egrimony and Sage, made with Raine water, and washing therewith the sicke person.

To heale Sores or Tetters.

TAke of Wax of Ganabrinum, in powder, and of Oyle of Roses, as much as shall be sufficient: Make thereof an Oyntment. Or else bray Cockle and Brimstone, and mixe them with Vineger, and make an Oyntment.

To remedy the swelling of the Legges.

TAke the Iuyce of Walwort, of Wax, of Vineger, of Barley, Meale, of each a like quantity: Boyle it, and make a Plaister, and bind it vpon the sore.

A good Drinke to strengthen the heart and all the members, if a man drinke halfe an Egge shell full of it morning and evening, with as much good wine.

TAke the best Aqua Vitæ that you can get, and take a piece of fine Gold, and make it glowing hot ten times, and squench it againe, the more you squench it, the stronger waxeth the water and better. Then put it into the same Aqua Vitæ, and halfe a quarter of an ounce of Saffron, and a quarter of an ounce of Cynamon, both beaten: let them stand foure dayes well stopped, and stirre it every day once: but when you will take it, then let it stand still unstirred that it may be cleare. This water warmeth the cold stomacke, giveth strength to all the members, specially to agee folkes that have bæne over long sicke, whose strength is consumed: for it comforteth and strengthneth the heart out of measure.

A speciall Medicine to cause sleepe.

TAke a spoonefull of Dyle of Roses, a spoonefull of Rose water, and halfe a spoonefull of red Vineger, and temper them all together: then with a fine linnen cloth annoynt the Patients head.

An easie Remedy for the Tooth-ache.

TAke a slice of the Rote Acorus, of some called in English Gladen, of other Galanga, which groweth in waters and marishes. this must be laid græne vpon the Tooth. A piece of the græne roote of Tormentill doth it likewise.

For swelling in the Throate.

TAke white Frankensence, and cast a piece of it vpon hot coales, then put a Thimble over it, and let the smoake thereof

goe

goe into the Throate: that helpeth, and is oft times experimented and proved.

For the Canker in the mouth.

TAke halfe a pinte of Ale, and a sprig of Rosemary, and seeth them together, and skim your Ale. And then put in a piece of Allom as much as a Nut, and a spoonefull of Honey, and two spoonefuls of Honey suckle water.

To make the Face faire and the Breath sweet.

TAke the Flowers of Rose-mary, and boyle them in white Wine, then wash your face with it, and use it for to drinke, and so shall you make your Face faire, and your breath sweet.

A Remedy for a red face or a red nose.

TAke Litarge of Silver, and Brimstone, of each like much, and seeth them in Rose water, and Wineger, and then with a linnen cloath wet in the said Wineger, lay it to the sore.

A Remedy to qualifie the Coppered Face that is uncurable.

MAke a Bath with the flowers of Cammomell, Violets, Roses, and Flowers of water Lillies, then annoynt the place with Anguentum Album, Campherarius, and mixe that oyntment with a little yellow Brimstone, and Quicksilver killed with fasting spittle, and annoynt the Face withall.

A speciall good dyet for all copperous Faces.

ABstaine from all salt things, spiced fryed, meates, and rosted meates: also from drinking of Wine, for it is very evill: also Onyons, Mustard, and Garlicke are very naught: in stead of which, you must take Purslaine, Sorrell, Lettice, Hops of Borrage, with Succory or endive in Pottage, or otherwise: Also it is necessary to be laxative, and in sleeping to lay your head hye.

An easie Remedy to make the Teeth white.

TAke Vineger of Squiles, and dip a little piece of Cloth in it; and rub the Téeth or Gummes withall: the said Vineger fastneth the Gummes, comforteth the rotes of the Téeth, and maketh a swéet breath.

To take away the stinking of the mouth.

YEe must wash your mouth with Water and Vineger, and chew Mastick a good while, and then wash thy mouth with the decoction of Annis-séeds, Mints, and Cloues, sodden in Wine. If the stincking of thy mouth commeth of a rotten toth the best is to haue it drawne out.

A Remedy for sore Eyes.

TAke the Juyce of Fennell, and drop thereof into the Eyes, Evening and Morning, and it shall heale the griefe and paine.

A proved Medicine for the bleeding at the Nose, called the Ladie Maries Medicine.

TAke the shell of an Egge, the meate being very cleane out, and put it into the fire till it be burnt very blacke and ready to breake, then take it out, and make thereof fine Powder, whereof yée shall blow through a Quill part thereof into the Nose that blédeth, and it shall stanch.

Against a stinking Breath.

MElt Hony, Salt, and Rye flower well together, and therewith rubbe the Gummes twice or thrice, then wash it with faire water, and it will helpe thée.

For an evill breath.

SEeth two ounces of Commin in fine Powder, in a pottle of white Wine, vnto a quart: Then kéepe it, vsing to drinke a little thereof warme at Night, the space of fiftéene dayes, and it will helpe.

For

For the Head-ache, and clensing of the same.

CHew Pellitory of Spaine in thy mouth, it will cleanse the Head, and also take away the Ache or paine.

To heale a swolne Face, that is hurt or marred by reason of some strange Scorching, which onely chanceth when the Sublime is not good.

TAke the Juyce of Barba Iovis, (in English Singréne) and rub your face with it twice or thrice a day. You may doe the like with the Juyce of Purslaine: but if your Face were too much marred or hurt, take forty or fifty yolkes of Egges, and put them in a frying Pan upon a great fire, and get some Oyle out of them, wherewith you shall annoynt your Face.

To make an aking Tooth fall out of himselfe, without any Instrument or Iron Tooles.

TAke wheate flower, and mixe it with the milke of the hearb called in Latine Herba Lactaria, in French Tintemaille, or Herbe Alerte, in English Spurge, that hath milke in it: in Greeke, Tithimales, which is an Hearbe well enough knowne, and thereof make as it were a paste or dow, with the which you shall fill the hole of the Tooth, and leaue it in a certaine time, and the tooth will fall out of it selfe. Also if you wash your mouth every moneth once with Wine wherein the roote of the said hearbe hath beene sodden, you shall never haue paine in your Teeth. Also the decoction or powder of the flowers of a Pomegranate tree, being put in your mouth and betweene your Gums fastneth Teeth.

To kill Lice and Nits in the Head.

TAke the powder or scraping of Harts horne, and make the Patient to drinke it, and there will no Lice nor Nits breed in his head, but if you will straw the said powder upon his head, all the Lice and Nits will dye.

To

To remedy or to helpe Blood-shotten eyes, comming by any Rheume, Fluxion, or such other like cause.

TAke the tops or ends of Wormewood, which is an heard well enough knowne, and stampe it, mixing it with the white of an Egge and Rose water, and make thereof as it were a Plaister, and spred it vpon a linnen cloth, which you may lay vpon the eye where the blood is, or else vpon both, and doe this at night when you goe to bed, and the next morning take it off, and you shall see that this Plaister shall haue drawne to it selfe all the bloud, and all the rednesse that was in your Eyes, and so you shall be quit of it.

For the Tooth-ache.

TAke the Rootes and Leaues of Chickweede, and boyle them in water, with the which you shall wash your mouth well, and hold it in your mouth a certaine space, and it will take away your paine.

To fasten the Gummes and loose Teeth.

TAke a little Myrrhe, and temper it with Wine and Oyle, and wash your mouth withall, and you shall see a wonderfull experience. The Myrrhe also killeth the wormes in mans body, and being chewed in the mouth, maketh a sweete breath.

To take away the Tooth-ache.

TAke Hysope, and make thereof a decoction with Vineger, and it being hot, wash your mouth withall, and the paine of the Teeth shall goe away. The Hysope also being stampt and incorporated with Honey, and a little Nitrina, killeth the Wormes in a mans body.

Against the Crampe.

TAke and beat Brimstone and Verbine together, and so binde it to your Arme, or other place grieved, and it shall kill it, for hauing the paine againe.

A Re-

A Remedy for the Collicke.

TAke Siuet, and rubbe your Navill therewith, and champe Rosemary in your mouth, and it easeth the Collicke straight way.

A Powder for the Collicke and Stone.

TAke Parcely-séed, Saxifrage, Alisander, Coryander, the Kernels of Cherry-stones, Smalledge séedes, Lovage, the rootes of Phillipendula, of each a dram: Bay-berries, Juy-berries, of each a dram: put to all these as much Ginger as they all weigh, and adde thereto halfe an ounce of Commin: this Powder is to be taken in Ale, halfe a dram at once, thrice a day.

A Remedy for the Collicke.

TAke a quantity of Brome-séed, Grouncell séede, Parcely-séed, Alisander séed, Allen-key-séed, Lepthorne séed, or Berries, Phillipendula dryed, Saxifrage dryed, Mouscare dryed, Crowbicke dried, mixe them together in drinke, and drinke it Morning and Evening, fasting.

A Medicine for the Collicke.

TAke Pimpernell, Mustard, Crowefoote, Gauriophre, Mastricke, and bruise them together well, and mingle them together with the blood of a Goate, and put thereto good Alligre a little, and let them stand certaine dayes after your discretion, and put them under a stillatory, and distill a water thereof, this water is good for the Stone, whether that it be red or white, plaine or sharpe, or if it bée hardened: If the Patient doe drinke thereof every day fasting, the stone shall breake and goe out like sand. Also if scald Heads be washed therewith, it will heale them, and there shall grow new haire: and if the scabbes be washt therewith, of what manner soever it bée, he shall be whole within three dayes or nine at the furthest. Also this water drunke fasting, makes a man to haue a good colour, and good

blood aboue all other Medicines. Also this water drunke with Castorie twice in one day, destroyeth all Palsies, which is not dead in the sinewes and members, for it comforteth sinewes principally.

For the Collicke and Stone.

TAke halfe a pinte of white Wine, and a good quantity of white Sope, scrape it, and put it into the white Wine, and make it luke warme, and drinke it once, twice, or thrice, as the Patient needs, prouèd.

A Powder for the Stone.

TAke the Sèede of Gromell, Brome, Saxifrage, Alisander, Parceley and Fennell, of all these sèedes like quantity, beate them very finely together, and so drink halfe a spoonfull of powder, or a spoonefull at a time in a draught of good Ale, and let it bée luke warme in any wise.

For the Collicke.

TAke Parceley, Water-cresses, Pellatory of the Wall, vnset Time, of each a handfull, a dish of white Batter let the hearbes be cleane washed, and sèeth them in a quart of running water, let your water be taken by against the streame, let them sèeth till you may make a Plaister thereof, then temper them together with a handfull of Wheate branne, and make a Plaister, and let it be laid to the Patients belly beneath the Navill, and let him put in his pottage, Pellatory of the Wall, and let the Patient make water, strained through a faire cloth, and thereby yée shall know and perceiue, whether it doth him good or not, and let him vse this thrée or foure times.

A Me-

A Medicine to purge the Head.

TAke Mastick, Pertory of Spaine, fame Cressis Sæde, Cockle-sæde, Staphisacre, both the kindes of neesing powder, white and blacke, Ginger, Sinamond, of each halfe a dram in fine powder, and mixed together, and put it in a little bagge of fine linnen cloth, and let the Patient hold one of these bagges in his mouth a good space, but these bagges must first lye in Fuse a pretty while in Wineger, and it will draw out Rheums from the head wonderfully, and when he hath done, he must wash his mouth well with Wine or Ale.

A Medicine for a scald Head.

TAke Dayse Rootes, and Ale, and stampe them with as much May-butter as needs, and annoynt the sore head therewith.

For the Head-Ache.

TAke a good handfull of Red-Rose leaues dryed, and a good quantity of Cummin grossely bruised, and a good handfull of Camomill grossely shred, and a quantity of browne leavened Bread: then mixe them, and put it into a Linnen cloth, then quilt it, and set it into a hot Dish, upon a Chasing dish, and sprinckle the bagge with Rose water and Wineger, and turne it in the dish till it be as hot as may be suffered, to be laid to the noddle of the Necke: and let it lye till it be cold, and so vse another, and keepe his head so hot as he may sweate.

For paine of the Head.

TAke Marrom and presse out the Iuyce of it, and let the Patient take of it in his Nose.

For deafenesse in the Eares.

TAke the Iuyce of Coleworts, and mixe it with warme water, and droppe it into thine Eares, and it will helpe.

To make Honey of Roses, called *Mel Rosarum.*

TAke foure pound foure ounces of Honey clarified, and two pound of the Iuyce of Red-Roses: and let them boyle together till it be like a Syrrope.

Another making thereof.

TAke a pottle and halfe a pinte of Honey well clarified, with a pottle of white or red Wine, two pound of Red-Rose leaues: Boyle the Rose Leaues and Wine till halfe be wasted, and then put in your Honey: and let it boyle till it be somewhat thicke, and in colour like a Syrrope.

For the Pockes.

TAke the Iuyce of Peny-Royall, and young Tansie, and giue the sicke party to drinke.

A true Medicine for the Jaundies.

TAke a handfull of Thery Leaues, seeth them in a pinte of Milke, and let them boyle well: Then straine it, and drinke a good draught thereof to Bed wards, and in the morning fasting, and the Jaundies shall avoyd from you by siege: or else drinke in the morning this following. Take the wood Bayberries, pill the vpper shell with the leaues from it, and take the second shell that is yellow, put thereof as much as a Walnut into a cloth, and seeth it with a pinte of water, let it be well boyled, and let it coole, and then drinke it, this hath beene experimented.

A Remedy for the Stone.

TAke the Stones of Medlers, and lay them vpon a hot Tile-stone: after that you haue rubbed and dryed them in a faire cloth, then being dryed vpon the tile stone, beate them into powder, then take a parcell of Tyme and parsly, and place it vpon the fire with Beere and Butter, and throw in halfe a spoone full of the said powder: and hereof you must drinke a good draught fasting

sting in the morning, and eate nor drinke nothing else for three houres after.

For the Liver that is corrupted and wasted.

TAke a good quantity of Liverwort and bruse it a little, and then seth it in good strong Wort, with a quantity of Ruberb, and vse this medicine, and thou shalt be whole.

For heate in the Liver.

TAke the Iuyce of sower Apples and swéet Apples, of each a pound or more, as much as you thinke best, and two pounds of Sugar, mingle these things together, and let them boyle on a simple fire till it be thicke as a Syrope, and vse this course every day fasting, with luke warme water.

For to make haire grow.

TAke and seth Mallowes rootes and all, and wash the place where Haire lacketh, and it shall grow.

For to take away Haire.

TAke Horse aches and burne them to powder, and mingle it with Eysell, and touch the place where the Haire groweth, and it shall grow no more there. Approved.

To know whether a woman shall conceive or no.

TAke of the rayne of Hare, and having fryed and consumed it in hot water, giue it to the woman to drinke in the morning at her breakfast, then let her stand in a hot Bath, and if there come a griefe or a paine in her belly, she may very well conceiue.

To make a barren woman beare Children.

TAke of these little Sea fishes called in Latine Pollipodes, and rosse them vpon the coales with our Dple, and let the woman eate of them, and it shall profit and helpe very much, having in the meane time the company of a man.

To make a woman have a quicke Birth.

TAke leaues of Dictanj, and stampe them, or else make powder of them, and giue the woman that laboureth drinke of it with a little water, and she shall be deliuered incontinent without any great paine or griefe.

For all manner of Lamenesse or swellings.

TAke a handfull of Time, a handfull of Lauender cotton, and a handfull of running Strawberries that be like to a string, and so cut them small, then beat them in a Morter, with foure or fiue young Swallowes taken out of the nest very stigge and quicke, beat them together vntill ye see never a feather of them whole: that done, take a penny worth of May butter clarified, and mingle it in the Morter with Yearbes, and so let it stand foure and twenty houres before they seeth: when you haue sodden it, vse it as before you are taught, as well in preseruing of it, as in vsing of it.

For to stay the Laxe or Fluxe.

TAke Plantine, otherwise called Weyfred-leaues and rootes, and wash them in faire water, and then stampe them, and take a good quantity of the Iuyce and put it to old ale, and make a Posset therewith, and after take the ale Posset, and clarifie it vpon the fire perfectly, and then let the Patient drinke it blood warme, in the morning and euening, without taking of other drinke, the space of two houres either before or after.

A speciall Remedy for the Stone.

TAke a quantity of Annisedes, Lycorice, Fennell rootes, and Parsley rootes, Reysons, and Currants, and let all these be boyled in Whay, from a pottle to a quart.

For the sweating Sickenesse.

YEe must take a good spoonefull of Treacle, three spoonefuls of Vineger, fiue spoonefuls of water, and two spoonefuls of the

the Iuyce of Cinckfoyle, swing them all together, and drinke them luke warme.

For him that pisseth Blood.

TAke a good quantity of Rew, otherwise called hearbe Grace, and dry it so that you may beate it to powder, and then take the powder and drinke it with Ale: and it will change the sine.

For the Canker in the Mouth.

TAke white Wine, and a penny-worth of Ginger in powder, and let them seeth a walme together, and wash the sore place with a feather, and drinke not in one houre after, and yee shall haue ease in seven dayes, on warrantise.

A powder for the same.

TAke Sage Pimpernell of each a like quantity, and halfe so much Parcely, as of them both, shred them and stampe them small, and put thereto a little burnt Allome, and then take it vp, and drie it, and beate it to powder and keepe it, for it never failed.

To know the Fester and Canker.

HEere you may learne whereof, and of what manner the Fester commeth, and also the Canker, it commeth of a sore that was ill healed, and breaketh out againe, and if it bee in the flesh, there doth come out water, if it be in the sinewes, there commeth out browne lie: and if it be in the bone, there commeth out as it were thicke blood. A Fester hath a narrow hole without and within, and a Fester is seldome seene, but it hath more holes then one, and the Canker hath alwayes but one hole.

For

For a Canker in the body.

TAke the rootes of Dragons and cut them in small pieces, and lay them to dry, and make powder thereof, and take a penny weight of that powder, and put it in water all night, and on the morrow powre out that water, and put thereto white-wine and then seeth it well, and let the Patient drinke thereof warme, and in three dayes he shall be whole.

For a Canker in a womans Pappes.

TAke the Dung of a white Goose, and the juyce of Salendine, and bray them together, and lay them to the sore, and it will kill the Canker, and heale the Pappe.

A good powder for the Canker.

TAke Copperas, and Roch Saunders, and Verdigreace, and Salarmoniac, and beate them to powder in a brasen Morter, of each a like quantity by weight, and put the powder in a vessell, and seethe it on a charcole fire till it glowe, and then take it downe, and let it cole, and after make powder thereof and that powder shall destroy the Canker, on warrantise.

A good feate for the Canker, Fester, Botches and Sores, old and new.

TAke Virgins wax, Barrowes greace molten, ana one pound, Perosen demi. ounce, and of Mastick, and Olibanon ana one ounce, of Verde demi. ounce, Pitch demi. pound, beate all these and put them in a Panne, and melt them, and when it is molten loke that the Verde be ready beaten, and put it in and stirre it fast for cleaving to the bottome of the vessell, and then take it downe, and let it cole, and so yee may straine it, and wet the

the panne that it shall be strained into for cleaving thereto, and with a feather put away the corruption, and take heed to a sore that is ill healed, and that the place breaketh not out againe, for being five weeks old and more, it is both perilous and doubtfull of a Canker.

To flea the Canker or Marmoale.

TAke a pecke of the Ashes made of Ashen-wood, and ashes of Date straw, and put hot water on them, and make a gallon of Lie, and put thereto two handfuls of Barkedust, and let it stand a day and a night, and then clense it thorow a canvasse, and then take the same dust, and put it in againe, and put thereto as much Allome, and halfe as much of Madder crops, and put them in a pot, and let them boyle almost to halfe, and ever stirre it, that it grow not to the bottome, nor runne over, and after clense it through a cloath, and let it cole, and when it is cold take a quantity thereof, and wet a linnen cloath therein and lay it to the sore.

For the Canker in the mouth.

TAke seven spoonefuls of Honey, and clarifie it in a peuter Dish, and then put it demi pinte of white Vineger, and roch Allome, the quantity of a Hasell nut, and a spoonefull of Bay-salt, and let all these boyle together, a quarter of an houre, and then take of dryed Rose leaues, and Sage, ana a handfull, let them seeth together the space of a quarter of an houre, and let the Patient wash his mouth therewith, and lay the leaues to the sore, and if the liquour bee too thicke to wash your mouth with, then take running Water and white Vineger, and a spoonefull of Honey, and boyle them well as before.

To make a red Water to flea the Canker.

TAke three handfuls of Rew, bray it in a Morter, and put thereto a quart of Vineger and Madder one ounce and take halfe a penny worth of Allome, and beate it to powder and put thereto,

and let it so rest nine dayes or more, and then take them out, and then straine them through a cloth into a cleane glasse, and stop the vessell close, and keepe it.

To take away the Canker.

TAke Martlemasse Wexe that hangeth in the Rooke, and burne it to powder, and put the powder into the Sore, and it will slea the Canker.

For the Canker in the mouth.

TAke Hearbe Grace, Lavender Cotton, Sage, Honysuckle leaues, Rosemary, and ana, wash them and stampe them with a little roch Allome, and a little English Honey, and put them into a faire Dish, and when yée dresse a sore mouth therewith, take as much as yée thinke will serue, and take a few Sage leaues and wash thy mouth, and lay it to thy Gummes, and if yée put thereto a little Pepper, and Bay salt, it will be the better.

A powder for the Canker.

TAke one quarter of a pound of Roch Allome, and burne it in an earthen vessell, that there come no ashes thereto: then take Argo, one halfe ounce and one quarter of an ounce of Bole-armoniacke, and make all these in fine powder alone, and then mixe them altogether, and put them into a Bladder, and keepe it close: and when yée will minister it, wash well the sore with the water, and then lay on the Powder, and so dresse it once in the day, and it shall helpe him.

For Canker, Fistula, Warts, or Wounds, new or old

TAke a gallon and a halfe of running Water, and a pecke of Ashen ashes, and seeth them, and make thereof a gallon of Lye, and put thereto a gallon of Tanners woose, and powder of Roch Allome, and Madder, a pound: and seeth all these, and let your panne be so great, that it be little more then halfe full, and when

when it riseth in the seething stirre it downe with a ladle, that it runne not over, and let it stand three or foure houres till it bee cleere, and all that is cleere straine it through a good thick Canvas, and then wet therein a ragged cloath and long lint, and lay it on the sore, and this is good for all the diseases aforesaid.

A good Medicine for the Canker and Sores.

TAke a pottle of cleane running water, or white wine, Sage, Rosemary, and Sinkfoyle, of each a handfull, Allome one ounce, boyle all together till halfe a quarter be consumed, and for the Canker put in a little white Coperas and Camphere.

For the Canker in the mouth.

TAke Plantine, Bittony, Egrimony, Violets, and Woodbind, and boyle them in wine or Water, with Isope, Pyony, Pimpernell, and greene Walnuts, and therewith wash foure times in a day, and hold it in your mouth hot, and therewith wash.

For Canker old or new, or Marmole.

TAke Smalledge, Wormewood greene, Walnuts, Lillies, Browne Crappes, white Hazell, red Nettle, Sage, Selfeheale, Pimpernell, the roote of Floure-deluce, Plantan, ground Ivie, Wallwort, Houseleare, Celondine, Mintes, Bittony, Egrimony, Violets, Charbell, Coltoztes, Avence, Stampe all these, and rot them, and fry them in Barrowes grease, Shæpes tallow, and Honey, and make thereof an ointment with Turpentine, Ware, Rozen, Pitch, Gum, Frankensence, burnt Allome, and powder of Tanners barke.

For the Canker.

TAke the powder of Saven, Hony, and creame, and white wine, and mixe them altogether, and melt them over the fire, and

when it is hot, with a linnen cloath wash therewith thy mouth, and when the Soze is well washed, put thereof into the griefe, with Lint, as hot as may bée suffered two times a day, and bée whole.

For a Canker in a mans body, and save the man.

TAke the rootes of Dragons, and cut them, and dry them in gobbets, and make powder of them, and take a 9. d. weight of that powder, and séeth it in white Wine, and let the sicke drink thereof warme, fasting, and in thrée dayes he shall be whole.

For the Head-ache.

TAke Hemlockes, and séeth them, till they be as thicke as Pappe, and lay them where the paine is: Let them lye all night, and on the morrow lay another of the same heat, and doe so thrée or foure times, and it is done.

Another for the same.

ALso take and make Lye of Veruen, or Vytton, or Wormewood, and therewith wash thy Head thrice a wéke, and it shall doe thée much good, and take away the Ache.

Another for the same.

TAke the Hearbe called Bursa Pastoris, and bruise it, and lay it to the hart of thy Foote, and it helpeth both the Head-ache, and the Toothache.

Another for the same.

TAke Vitton, Veruen, Selonoine, Mayroade, Rewe, Wallwort and Sage, and a quantity of Pepper, and Hony, and séeth them all together in water, and straine it through a cloath, and drinke it Fasting.

Ano-

Another for the same.

STampe Bittony, and lay it on thy Head under thy Cappe or bind it to thy head.

Another for the same.

TAke Sage, Bittony, and Rewe, with Wormewood, ana, seeth these in faire water, and then put out the same water into a vessell, and then grind the same Yearbs in a Morter small, and then take of them and of the liquor, and temper them with Wheate Bzanne, and with the rest of the liquor wash thy head, and then lay a Plaister thereof vpon the Mould, and let it lye there a day and a night, and do so thrée or foure times. Item, yée may take rootes and leaues of Primroses, fresh Butter, and Tarre boyled together.

Another for the same.

TAke Auence, Pigeons dung, and Wheate flower, ana one ounce, and temper them with the white of an Egge, and bind to thy griefe.

Another for the same.

TAke Bittonie, and Camomill, ana a handfull, and séeth it in a pottle of Wine to a quart, and wash thy head with the liquor, and if it be the Megrim, it shall helpe thée.

Another for the same.

TAke Frankensence, Doues dung, and flower of Wheate, ana one ounce, and temper them together with the white of an Egge, and lay a Plaister thereof where the griefe is.

Another for the same.

TAke the white of an Egge and beate it well, and take away the froth, and put thereto Rose-water, and the powder of Alablaster: then take Flaxe and wet therein, and lay it to the Temples, and when it is dry, wet it againe: vse it three or foure times.

Another for the same.

TAke, Verben, Bittony, Wormewood, seeth them well, and wash the Patients head, and after that make a Plaister, and lay on the ouer part of thy Head on this manner: take the same Hearbes beforesaid when they are sodden, and wring out the Iuyce of them, then take the Hearbes and stampe them in a Morter, and temper them with the water they were sodden in, and put thereto Wheate branne to cover the Iuyce of the hearbes that it goe not out, then take a garland of Linnen cloth, that will goe about thy head, and bind the Plaisters in it, as hot as the Patient may abide it, and then put on a cappe ouer that.

Another for the same.

IF the paine come of hot humours, take a quantity of Houseleeke, and distill it as much as you please, and with the same water wash thy Temples, and thy Forehead, and then dippe a linnen cloth therein, and lay it on thy Forehead, or thy temples.

Another for the same.

TAke Margerom, and greene Ivy leaues, Bittony, and Verben, of every one two handfuls, cut them small, and beate them in a Morter, and seeth it in two penny worth of fresh Butter, and stirre it till it ware very greene, and so let it stand nine dayes in an earthen pot, then seeth it againe, and stirre it well and straine it, and keepe it in a faire vessell, and when you need warme a little thereof in a Saucer, and annoynt your Temples therewith.

An

Another for the same.

TAke a quart of white Wine, and Horehound, two handfuls, and Camomill, one handfull, and boyle them together, and therewith wash thy Head: then take Wheate bran, and put to the hearbes, and boyle it, and make a Plaister and lay it to thy head.

Another for the same.

TAke the Juyce of Celondine, and good Vineger, mingled, and made hot, and with a spunge or a linnen cloth lay it to thy forehead, it quencheth great heate, and purgeth it that it come no more.

Another for the same.

TAke the Juyce of Pimpernell, and put thereto May butter, and frye them together with a soft fire, and keepe it, and therewith annoynt thy Head and Temples.

To cleanse the Head.

TAke Alloes one ounce, Myrrhe halfe an ounce, Garlicke foure drams, Saffron in powder, halfe a penny worth, and mingle them together in fine powder: then take the Juyce of Coleworts, and put them to your powder, and make it as thicke as pappe, and somewhat more stiffer, and make Pills thereof, as bigge as small Pease, and when you goe to Bed, take foure of them, and roll them in fine powder of Lycorice, and cast them into your mouth, and swallow them downe.

For the Head-ache comming of the stomacke.

TAke Fumitory, Camomill, and Roses, and sethe them in white Wine, and make a Plaister, and lay it hot thereto.

For Ache in the hinder part of the Head.

STampe Sage with the white of an Egge, and temper it with Vineger, and lay it thereto.

A prin-

A principall Medicine for the Head.

TAke Commin a quantity, and lay it in Vineger one night, and on the morrow put out all the Vineger, saving a little to kéepe moyst, and fry it in a pan, and bind it in a linnen cloath about thy head, and by the grace of God, yée shall be whole.

For a man diseased in the Liver and Spleene.

TAke Barrowes grease, and Ashes made of Athen wood, ana one pound, and running water a Gallon, and séeth them till they be halfe wasted, and then straine them thorow a cloth into a vessell, and let it stand so all night, and then on the morrow, skéete of the grease, and cast away the water, and melt the grease, and stirre it off, and put it into Boxes, and when you néed annoynt the Spléene therewith.

A Drinke to be used after this Oyntment.

TAke the rootes of young Athen plants, cleane washed, one handfull, and Wormewood, ana and let them séeth in Wine, from a gallon to a pottle, and let the Patient drinke thereof, at morning cold, and Evening hot. Probatum.

A Plaister for the Spleene.

TAke dry Lillies, Marsh Mallow rootes, Alexander séed, of each one ounce, of the barke of Elme, the barke of Ashe, Worme séede, of each two ounces: all these being in powder, let them be sodden in strong Vineger, and so let them séeth till they be sodden dry: then put thereto powder of Cummin demi. Dram: powder of the barke of Capers, one ounce demi. Powder of Rewe, three drams, then afterward put thereto Gum Armoniac one ounce three drams, dissolved in Vineger, and then with ware Turpentine, as much as shall suffice, and make thereof a Plaister for the Spléene.

An

A principall Medicine for the Head.

TAke Commin a quantity, and lay it in Vineger one night, and on the morrow put out all the Vineger, saving a little to kéepe it moyst, and fry it in a pan, and bind it in a linnen cloth about thy head, and by the grace of God, thou shalt be whole.

For a man diseased in the Liver and Spleene.

TAke Barrowes grease, and Ashes made of Ashen wood, ana one pound, and running water a Gallon, and séeth them till they be halfe wasted, and then straine them thorow a cloth into a vessell, and let it stand so all Night, and then on the morrow, skéet off the grease, and cast away the water, and melt the grease, and stirre it off, and put it into Boxes, and when you néed annoynt the Spléene therewith.

A Drinke to be used after this Oyntment.

TAke the rootes of young Ashen plants, cleane washed, one handfull, and Worme wood, ana, and let them séeth in Wine, from a Gallon to a pottle, and let the Patient drinke thereof, at Morning cold, and Evening hot.

A Playster for the Spleene.

TAke dry Lillies, March Mallow rootes, Alexander séed, of each one ounce, of the barke of Elme, the barke of Ashe, Worme séede, of each two ounces: all these being powder, let them be sodden in strong Vineger, and so let them séeth till they be sodden dry: then put thereto powder of Cummin demi. Dram. powder of the Barke of Capers, one ounce demi. Powder of Rewe, three drams, then afterward put thereto Gum Armoniac, one ounce three drams, dissolved in Vineger, and then with Ware, Turpentine, as much as shall suffice, and make thereof a Plaister for the Spléene.

Another for the same.

TAke the toppes of Acornes, Rose leaues, Elsander-séede, Commin séede prepared, of each one ounce, Strado Arabiæ, Galanga, of each two ounces, Saltuter, ℥. Saltpæter demi ounce terrified, mixe them and put them in a bagge, quadrant, quilted, or basted.

A Drinke for the same.

TAke the Iuyce of Licoris, one ounce, Fennell séed, Annis-séede, and Iuniper, ana demi ounce, pownd it in a Morter, and drinke it.

For the Spleene.

TAke three spoonefuls of the Iuyce of Iuy leaues, in white Wine or else of the Iuyce of Egrimony, and drinke it three or foure mornings fasting, and yée shall be whole.

To purge and amend the Heart, Liver, Spleene, Stomacke, Lunges, and Braine.

TAke Langde-béefe, Alexander, Water-cresses, young Mallowes, Bourage, red Fennell rootes, Parcely rootes, Percury, Hearts tongue, Nippe, and Clara, and make thereof pottage, or else stew a Conie, with a piece of Surloyne of Béefe chopped, in small pieces, with Reisons, or Currans, and a little Suger, and colour them with Saunders, and kéepe the stew pot close, vse this Medicine, when the Mone is in signes expulsiue.

To dissolve the hardnesse of the Spleene.

AMoniacum dissolued in very sharpe Vineger, and stroken vpon Leather Plaister-wise, and applyed to the Spléene, will mollifie the hardnesse thereof, and it may lye thereto seuen weekes and neuer be removed.

A So-

A Soveraigne Medicine for the Spleene, and to clense the body.

TAke Harts-tongue, wilde Hoppes, Lettice, Bourage, with the flowers of Fumitory, Parcely rootes, seethe all these in Whay, and clarifie it with whites of Egges, and straine it, and drinke it first and last, during a moneth, and it shall helpe your Spleene, and clense your blood, and comfort you many wayes for your health.

For the Spleene.

TAke Camomill flowers, wheate branne, and a pinte of white Wine, boyle them together, and put them in a bag, then take oyles of Violets, of Linseed, and of Lillies, ana a penny-worth, annoynt therewith, and put your bagge hot thereto.

For Ache in the Backe.

TAke a great Onion, or two, and roast them in the imbers, then stampe them, and straine them out of the Juyce, and mixe it with as much Malmesie as Juyce, and drinke thereof blood-warme, first and last: Probatum.

To stay the Backe, and helpe him that consumeth.

TAke the rootes of Parcely, Fennell, Camsire, and of Bourage, Planten, Bursa Pastoris, and Knot-grasse, and make broth with them of young Hens, Capon, and Mutton, Rabbets Veale, and put thereto a Date or two, and yée may seeth them in posset Ale made of white Wine.

Another for the same.

TAke white Archangell, Comfry flowers, white Lillies, white Roses white Holly hocks, Knot grasse, Clary, and stampe them, and take a pottle of Muskadine, and a pinte

of Ale, with the pith of an Oxe backe, and three capped Dates, the stones taken out, and beate them in a Morter small, and then put in some of your Muskadine, and grinde it, and some of your Ale, and stirre it, and seeth the rest thereof, also the yolkes of three new laid Egges, the strings taken out, and beat them well, and put thereto Sinamon, two penny worth, and hole Mace, one penny worth, and seeth all these to a quart.

For the Bladder and the Reynes.

TAke the seedes of Planten beaten in a Morter, and seeth them in Wine, and drinke thereof alone.

To stay the Backe.

TAke the pith of an Oxe backe and scald it, and then straine it out of the skin, and shred Nippe, and beate it in a Morter with the said pith very small, and then put thereto a quart of Milke, and straine it, and then seeth it with five or sixe Dates, and a graine of Amber-greece, and powder of Ginger, and let the Patient use it often.

For Ache in the Backe and Legge.

TAke the marrow of an Oxe, and oyle Olive three spoonefuls, and the yolkes of Egges, and Butter, ana, Pepper one ounce then take the milke of a woman, and mingle it together, and annoynt the sicke therewith.

To take away the paine of the Reynes of one that is low brought.

TAke three quarts of white Wine, and boyle therein a red Cocke, and put thereto a handfull of red Nip, a quantity of Clary, and the rootes of red Fennell, Harts-tongue, a sticke of Synamon

Synamon bruised, Dates, great and small Raisins, with a few Prunes, seeth all these together, till the strength of the Cocke be in the broth, and put therein one ounce of Manus Christi, and use this Morning and Evening luke warme.

A Plaister for the Reynes.

TAke Callamint, Camomill, Wormewood, Pellitory, Hockes, and bray them in a Morter, with Oyle, or Butter, or Deeres and Sheepes suet, and grease of a Boare, or Barrow hogge, with a quantity of Commin, and lay it in a Plaister both behind and before.

For all Diseases in the Backe.

TAke the rootes of Daisies, of Plantan, of Bursa pastoris, of Centimodum, and the Cups of Acorns, ana a handfull, and of Bolearmoniac two ounces, and of Harts-horne burnt, ana, and also a Bucke Conie that is fat, and let all these be sodden together in white Wine and water, as much Wine as water, till the Cony be consumed, from the bones of the flesh, then take away the flesh and the bones from the broth, and so let the broth stand till it come to a Jelly, and when you are in your bed, cause your Backe to be therewith annoynted by a Chafingdish of coales, three nights together, and lay thereon a warme linnen cloth, and it shall helpe you by Gods grace.

For paine in the bladder, and to make it whole for ever.

TAke three rootes of Smalledge, and wash them faire and cleane, and cut them small, and seeth them in a quart of faire water, till three parts of the water be consumed, then straine it, and take foure drams of the powder of Bittony, and put thereto, and drinke the said water.

Against running of the Reynes.

TAke one pound of Iordaine Almonds, and blanch them, and parch them, and grind them right small and make Almond milke thereof, with a pinte of Rose-water, and a pinte of Planten water, and then seethe it with Suger, and Sinamond, and when it is cold put thereto a dramme of Mastick in fine powder, and vse thereof to eate and be whole. Probatum est.

A Syrope for the Backe,

TAke the rootes of Emila Compana cleane scraped, and slice them thin, and lay them in faire running water three dayes, and shift them every day, then at three dayes end take them out, and put them in a gallon of faire running water, with a quart of Hony, of Lycorice one ounce, scraped cleane and sliced, and of Anniséed one ounce, cleane rubbed from the dust, let all these be boyled with a soft fire, and take out the rootes out of the liquour, washing them one by one, and when they be cut lay them on a faire dish, and so let them lye 24. houres, and then take the rootes and weigh them, and for every pound of your rootes, take a pottle of Muskadine, and white Bastard, and put your roots therein, and put thereto two pound of fine white Suger, two or three whole Maces, boyle all these to a Syrope, with your roote, and then put it into a pot, and when you occupy it, let the Patient eate of the rootes, and drinke a spoonefull of Syrope, with your rootes, and then put it into a Pot, and when you occupy it, let the Patient eate of the rootes and drinke a spoonfull of Syrope after it, Morning and Evening. Probatum est.

To provoke *Menstruum Mulieris.*

TAke powder of Pæter, Bittony, Yarrow-séed, in white Wine and drinke it.

An

Another.

TAke Mugwort, Celondine, Marigold, Veruen, Nippe, ana nine crops three dayes before the change, and three dayes before the full of the Moone.

Another.

TAke Germander, and the roots of red Madder, and seethe it in Ale, and giue it her to drinke or else take Radices, Et semem pionæ, red Sanders and Suger, and vse it as aforesaid.

Another.

TAke Cotula Fetuda, the which is like Camomill, but it stinketh, and make a fomentation thereof.

Another,

TAke the Iuyce of Mercury, and Hony, and flower of Cockle, as much as will incorporate it, and make thereof little balls, and giue her one or two of them, and she shall haue Menstrum, also it shall after dispose her to conceiue, for it hath seldome failed, and is well proued.

Another.

TAke the blacke seed of Pionie, and bruise them one by one to the number of nine, and picke the blacke huskes, and in a Morter breake them to powder, eate and drinke the said powder at times aboue said in the second Medicine. Pro eadem.

Another.

TAke the roots of Gladion, and Arsmart, and seethe them in good white Wine, or Vineger, and when they be well sodden, take them from the fire, & let the woman sit ouer it, so that the ayre may strike vp, and none goe away, for this is proued.

Ano-

Another.

TAke Bittonie, Puliall, Riall, Centory, ana a hyndfull, séethe them with Wine or water, till the two parts be wasted, and then clense it thorow a cloth and drinke it.

Another.

TAke Balme, Margerom, Isope, Marigolds, ana a handfull, and séethe them from a pottle to a quart vpon a soft fire, and so take it and drinke it every morning fasting, and if it be bitter, put thereto Suger, and vse it.

To stop *Menstruum Mulieris.*

TAke the blackest holly-hocks that yée can get, and take the flowers thereof, and maze them in powder, and drinke them, and wash the place with the water of Lovage.

Another.

TAke the water of Oake leaue distilled, halfe a pinte of Rose water, ana and Syrrupe of Quinces sixe ounces, and let her drinke thereof first and last.

Another.

TAke Horse-dung, and séeth it in good Vinegey, and put it into little bagges of linnen cloth, and lay the one vpon the Reines of the backe, and the other betwéene the Nauill, and the privie place, as warme as she may suffer it, and let her drinke every Morning and Euening Synamon till shée be whole.

Another.

TAke the rootes of Gladium, and séeth them well in Wine, or water, and receiue the fume thereof: It never failed.

To

To stop white Menstruum and red.

TAke the Iuyce of Planten, and of Bursa Pastoris, and two whites of Egges well beaten among the Iuyce, and put thereto Bolearmoniac one ounce, and of Terra sigillata, demi ounce, and a portion of Beane flower, and make it thicke vpon the fire, and draw thereof a Plaister vpon thin cloth, and lay it to her Backe and Pavill.

Another for the white.

TAke the inner rinde of the Slo-tree, Sumatch, Balestianes, the rinde of the Pomegranate, Planten, Knot-grasse, the inner rinde of the red Byer, and a little French-Bolearmoniac, and boyle all these in red Wine, till halfe be consumed, and let her drinke it fasting, Et restringet fluxum Menstruum.

Another for the same.

TAke the sole and Legge of a Hare, and bake it to powder haire and all, and drinke it, and it restraineth the same.

Of Fearne.

THe rote is good to be drunke, and laid to Plaister-wise, for Wounds that are made with Rèdes, and in like manner, the rote of the Rède drunke, and laid Plaister-wise to the sore, where Fearne sticketh, the powder is good to be strowed vpon moyst Sores, which are hard to be covered with skin, and ill to be healed: the Iuyce prested out of the Fearne rote, laid to with Rose-water, or other cold water, is good for all manner of burning or scalding, perfectly and sure.

To take away heate and inflamation of a Member.

TAke the waters of Planten and Purslaine, of each two ounces, and the water of a little herbe called Vermicularis, two ounces, Litarge and Cerusse, in fine powder, of each foure drams, Camphere three graines: mixe all together.

A Locion for inflamation of Balam.

THe waters of Plantan and Roses, of each two ounces, Tuthers, prepriat a dram, Verdigreare fire drams, Allome halfe a dram, Camphere two drams, Honey of Roses two ounces, burnt Lead fire drams weight: and it is done.

A Locion for a sore Mouth.

TAke running water a pinte, Vineger halfe a pinte, Honey foure ounces, Bay leaues one ounce, Galingale one dram: Let all these be decocted to the forme of a Syrope.

A preparative.

TAke Syrope of Violets, Endiffe, and of Femitory, of each two ounces, and of common Decoction foure ounces.

To make Vergent milke.

TAke Litarge of Leade one pound, with Vineger a pinte, laid in Fuse three dayes, and then drawne with woollen shreds, and so keepe it in a Viall by it selfe close: then take foure ounces of Conduit-water, and one ounce of Allome, and one dram of Camphere: and melt all over the fire, and keepe the water by it selfe in another Viall, and when you will vse it put both these waters together, of each like quantity, and it will be like milke.

Another of M. Doctor *Yaxleys*.

TAke Litarge of Silver halfe a pound, with Vineger a quart: Boyle these together till halfe be wasted, and then draw the Liquor, from the Litarge with woollen shreds: and so keepe it

so

to your vse in a viall close; take also of Camphere three drams. Muske foure graines: against all these things put one ounce and a halfe of Oyle of Tartary, and put all in a pinte of Rose-water, and boyle it till the third part be consumed: and then draw the rest with woollen threddes, and kéepe it to your vse. in a viall close, and when you will vse it, take a very little bottle-Glasse, and fill it halfe full of the first Water, and fill it vp with the second Water, and it will coagulate together, straight wayes marvellously as white as Milke, and also it taketh away the spottes and Freckles in the Face, if it be often applyed thereto.

A Plaister for the Collicke and Stone.

TAke Pellitory, Camomill, ground Ivy-leaues, Cummin: stampe them, and boyle them in white Wine, and make a Plaister thereof, and put it about the Reines as hot as may be suffered, and sée that it lye close round about behind and before.

A Plaister for the Headache, and for hot Agues.

TAke red Myntes, Leavened Bread of Wheate, and white Vineger: make thereof a Plaister, and lay it to your Forehead, for it helpeth diseases in the Head, and also for hot Agues.

A comfortable Powder for the Heart.

TAke Synamon, Ginger, of each three ounces, graines of Paradice, long Pepper, of each two drams: Saffron one dram, Suger foure ounces: and so make your Powder.

Another Remedy that breaketh the stone, which being used a certaine time; will cause the stone broken, never after to harden in the bladder.

TAke a pound of Gromwell, a pound of Saxefrage séede: and a pound of Coliander, with a quarter of a pound of Sorras.

white and red, and grinde all these in a Morter very small, and so kéepe it, vsing to eate thereof in your Pottage, every day a spoonefull.

Another proved Medicine for the Stone.

TAke Time, Damsons, Beane Cods, Pellitory of the wall, Saxefrage, like quantities, and kéepe them one night in white Wine, then distill them, and vse to drinke thereof.

Another remedy for the Stone, and to cause the voydance of Urine.

TAke Pellitorie of the Wall, Sothernwood, and séeth them in Water or white Wine, with a quantity of Shéepes Suet: till it be tender, then put the hearbes and tallow in a linnen bag, and lay it warme to the bottome of the belly, vsing this, you shall finde remedy.

A proved Medicine to avoid the Urine that hath beene long stopped, also for the Stone.

TAke Radish rootes, one if it be of bignesse and strong, is sufficient, and scrape it very cleane, and lay it in white Wine, a night in kéepe, then straine the Wine, and giue the Patient to drinke, and he shall void water.

A very good water for the stone, proved.

THe water of Strawberries, with the leaues distilled, and so vsed by draughts, as other drinke.

To breake the Stone.

DRye the stones of a Cock a yeare old, and beate them into fine powder, and giue the diseased thereof to drinke in white Wine, but if he haue the Charward, then giue it to drink with good water.

The

The Lady *Gath*, her Medicine against the Plague.

TAke Auaunce, Turmintell, Sage, Spermint, and Violet leaues, of each one handfull, and stampe them in a Morter very small, when you haue so done, straine them through a strainer with red wine, claret or white, whether you can most easily get, and luke warme, giue of this water to the diseased to drink.

Against the new Ague, by D. *Langdon*.

TAke Sorrell, Solwhistill, Endiue, Dandelion, Succorie, croppes of Fennell with Mallowes, with Violet leaues of each one handfull, and seeth them all in a gallon of stale Ale, to a pottle, with skimming, that done, straine out the liquor, and make thereof an Ale posset, and let the Patient drinke thereof as oft as he is a thirst, putting into every draught as much Treacle as the bignesse of a Beane, and ye shall be healed.

To kill the Paulsie.

DRinke the roote of Valerian in powder, and it will destroy the Palsey, so that ye eate no Pogge flesh.

A remedy for the Dropsie.

SCrape an Elder roote very cleane, and breake it in many pieces, or shred it into white Wine, and let it steepe therein, then drinke the Wine, and it will heale your Disease.

Against stopping of the Pipes.

TAke Hisope, Mintes, Rose-mary, Daisies, and Consond, of each like quantity, and seeth them with Ale in Lycorice, and vse it Morning and Euening.

Against Hoarsenesse.

TAke a good quantity of Verveine, and seeth it with Lycorice in faire water, then straine the water, and vse no other drink with your meate vntill you find remedy.

To cause good fasting of meate.

DRinke wine sodden with Sentory, and Plantins, Euening and Morning, and it shall helpe you.

For the yellow Jaundise.

TAke the reddest Docke rootes that ye can get, and being washed cleane, put them into a vessell of good Ale, and when it is stale, let the diseased drinke no other drinke to his meate but ale, and it shall helpe.

Doctor *Argentines* Medicine for the Stone.

TAke the red barke of an Ivie tree dryed, and beaten into fine powder, and after searse it through a fine Searse: also take a like quantity of blacke Ieat, beaten and searsed in like manner, and being mingled together, drinke thereof with Wine or Ale, blood warme, fiue or sixe times.

For Wormes in the Bellie.

AGainst the Wormes in the Bellie, take Onyons and pill them, cut or slice them small, powre Spring-water ouer them: Let it stand all Night, and in the morning drinke that water, and it driueth away all wormes: powre the same water vpon the Earth where the Wormes are, and within halfe an houre, they will all creepe out of the Earth.

Another for the same.

LIkewise if one eate Garlicke Fasting, it killeth and driueth out Wormes out of the Body. Or else drinke distilled water of Knot-grasse, or Shanie-grasse. The same killeth wormes also: how beit it worketh more in young then in old folkes.

An approved Remedy for a Woman that hath her Throwes before her time.

SEeth a good handfull of whole Therewill in a quart of Claret Wine, and when the Hearbes be well sodden, wring them into

into the Wine, and cleanse it, and make thereof an Hypocras with Sugar, Cynamon and Ginger, of Smouane, and give her thereof warme at times needfull. And it shall expulse the paine. Approved.

A Drying Powder for old Sores.

TAke the round Aristologia, Frankensence, and Allome: of each two drams in fine Powder.

A Powder for the Strangury.

TAke Ivie Berries dryed ouer the Fire betwæn two stones, and Alisander sædes, of each alike quantity: and make a Powder thereof to be vsed in a draught of good Ale.

For Gomora Passe.

R. Cassia extracted halfe an ounce, Venice Turpentine, thrée drams, washed, in Rose-water oftentimes, the powder of Rubarbe one dram and a halfe, and with sufficient of Sugar, make it in round Balles.

For a sore Legge that is swolne with the Axis or Ague.

TAke Weare leaues and binde them vpon your Legges, and it will make them water.

For the Collicke and Stone.

TAke vnset Lékes, vnset Time, and Parcely, and make pottage of it with Mutton: it is also good for the Mother.

For a Megrim in the Head.

TAke a cloath and warme it very hot, and chafe the nape of your necke, and your temples, a mornings.

For

For the Ague or Axis.

TAke a quart of Red wine, and a quart of Milke, and still them, and giue it to the Patient to drinke, when the Axis come vpon him, but the milke must be taken as it commeth from the Cowe.

For the Tooth-ache.

TAke nine Pepper cornes, and fiue Cornes of Bay-salt, and some English honey, and breake your Pepper cornes, and beate them all in an Oyster shell, then make little balls of lint, and dippe them in the Honey, and lay it vnto your teth, or rub your teeth with Allome beaten.

For a sore Brest.

TAke a Red rose cake, and white Wine in a dish, and set it on a Chasingdish of coales, and turne the cake vp and downe in the dish, and lay it to the brest as hot as may bee suffered, and vse this three or foure times, till it be whole.

For a sore eye that burneth and is watrie.

TAke Hemlockes and distill them, and take the water and lay it to your eyes, and take a little Lint, and dippe it in the water, and so lay it vnto your eyes as you lye vpright in your bed.

For to stoppe the Bloody Fluxe.

TAke a pinte of Milke, and a pinte of water, and let them boyle together ouer the Fire, vntill it come all to a pinte: and let the Patient drinke it Morning and Euening.

For

For the Strangulion.

TAke Reddish leaues, and sæthe them in Ale, and giue it to the Patient to drinke, and it will cause him to make water.

For a Fellon.

TAke Rew, and Soape, Salt, Soote, and Boares greace: and stampe them together, and lay it to the Fellon.

For the Stone.

BEate the stones of Medlers into powder, and drinke it with wild Mike, or with white Wine.

A Medicine well proved for the Megrim.

TAke the Iuyce of Night-shade, and as much Vineger, with crummes of leavened Bread, and the white of two Egges, a quantity of Bolearmoniac, a quantity of Sage, and Dragons tayle: All these are to be made Plaister-wise vpon Flare, and lay it vpon your griefe; also Village to be killed is very good.

A Medicine for the Ague.

TAke a quart of good Ale, and a quantity of Bay-leaues, and sæthe them from a quart vnto a pinte, and giue the Patient to drinke halfe an houre before the Fit come vpon him.

For to heale a sore Eye, that is hurt with a small Pocke.

TAke the Marrow of the pinions of a Goose-wing cold, a quantity of Honey, new taken out of the Combe, in the hiue, and mingle it together, and lay it on the Patients Eye-lode, and it will heale it.

For a sore Eye with a Pinne and a Web.

TAke white Allome, and Running-water, and boyle it together in an Egge-shell, till it be halfe consumed.

For a sore Eye that Itcheth and pricketh.

TAke Running water a quart, and put in white Copperas, a Rosemary sprigge, and a spoonefull of Hony, and let it boyle to a pinte, and then drop a little into the Eye: and keepe it after him Rubbing or touching.

For a Ciatica or Ache in the Bones.

TAke Rew, and of red Nettles, of each a handfull, Commin, blacke Sope, and Frankensence, of each a quantity, boyle all these together, and make a Plaister thereof, and lay it to the griefe.

Another for the same.

TAke a lapfull of Nettles, another of Neppe, séethe them in Chamber-lye, and put therein a handfull of Bay-salt, and a quantity of blacke Soape, and let them boyle well together, and lay it to the griefe.

For the Stone.

TAke Turpentine of Jeane, make it in little balls, and rowle it in fine Sugar, and swallow it downe whole.

For the Collicke.

TAke a thinne Allen-cuppe, and lay therein a laine of Rew in the bottome, and powre a few hot Embers upon that, and so laine upon laine, untill the Cuppe be full, and then clappe another thinne Cuppe upon it, and lay it unto the Collicke, and it will immediately take away the griefe.

For Sore Eyes.

TAke Fennell rootes, white Daisie rootes and leaues, and lay it in white Wine, and wash your Eyes with it.

To

To stoppe a great Laske.

TAke a pottle of faire water, and put therein a Cony steade, well washed, and quartered, & let it be well skimmed when it doth seeth: then take a good handfull of Almonds unblanched, and the stones of great Raisins, and beat them in a Morter with some of the broth in the Pot, and unstrained put them in: then take halfe an ounce of whole Cinamon, a handfull of Blackberry leaues, a handfull of Planten with the rootes thereof, the Pot being cleane skimmed: put the aforesaid gredience therein, and let all boyle till it come to a quart, then straine the broth, and let the Patient drinke thereof Morning and Evening, or at other convenient times in the day.

Analiter, if the aforesaid Broth be warmed with a gad of Steele, when it is cold, it is so much the better.

To cause one to make Water.

TAke Parceley and seethe it in white Wine, and drinke it Morning and Evening.

For the Wind Collicke.

TAke Commin-seede, or fine Cod seede, and beat them to Powder, and put it into Ale, Beere, or white Wine, and drinke it, and it will make one Luskatiue.

For to make Water for the same.

TAke Bromeseed, and beate it to Powder, and drinke it with Muskadine, or any other Wine.

For to bind one from the Laske.

TAke a penny-worth of Roch Allome, and seeth it in a pinte of white Wine, and drinke it.

To kill the Tooth-ache, or a Ring-worme, or a Tetter.

TAke Oyle of Bromne, and annoynt the Gums at the roote of the Toth where the paine is: It must bee vsed after this

manner: Take a piece of old Brimesticke, the older the better, and light it, and hold it towneward, and it will drop that which is yellow, and annoynt your Gummes with it, or put it in the hollow Toth.

For a broken Head.

TAke vnwrought Waxe, and a little Sugar, and running Wa-
water, and boyle it in a Sawcer, and make a Plaister, and be whole.

For Chilblaines in the Feet or Hands.

TAke Sheepes Suet, and vnwrought Waxe, and Rozen: and
boyle it in a Sawcer, and make a Salue, and it will heale them.

For a Stitch.

TAke Groundsill, and dry it, and put sweet Butter into it, and
put it where the paine is, as hot as may be suffered: Or take Dates (the blackest that you can get) and fry them with red Vineger, and lay it as hot as may be suffered where the pain is.

For an Ache or a Bruise.

TAke oyle of Peter, it must be vsed after this manner: Take
a stole, and when that you are Rising or going to Bed, sit with your Backe towards the fire, you must haue a great fire, and where the paine is, you must rub it with some of the Oyle all downewards, and they that doe dresse you, must dry their hands well against the fire and chafe it.

For to skin a sore Finger, or broken Skinne.

TAke Neruall Oyle, or Rose Oyle, or Camomill Oyle, or
Pompilion, and annoynt your Finger or shinne with it, and it will be whole.

For

For a cold Ague.

TAke a spoonefull of Vineger a spoonefull of Aqua-Vitæ, and a little Treacle with long Pepper, and warme this blood-warme, and so let the sicke person drinke it, when the cold commeth, and let him walke if he be able, if not, laie downe and made to sweate.

For a vehement Cough in young Children.

TAke the Juyce of Parcely, powder of Cummin, Womens milke, and mixe them together; then giue the Child to drinke thereof, and afterward make this Oyntment following: Take the séed of Hempe or Flaxe, and Hennycrike, and séethe them in common water, then presse out with your hands the substance of the Hearbs, which you shall mingle with Butter, and so annoynt the Childes brest with it as hot as may be.

A singular Oyntment which healeth all Burning with Fire, not leaving Circatis or Scarre where it hath beene.

TAke the white of two Egges, two ounces of Lucia Alexandrina, two ounces of Quicke Lime washed in nine waters, one ounce of new Waxe, with as much oyle Roset as shall suffice: and make thereof an Oyntment.

A perfect Remedy against the Collicke, and to make a man pisse, that hath beene three or foure dayes without making water, and that in the space of halfe an houre, and it will breake the Stone within tenne or twelve dayes.

TAke fine powder of Virgo Aurea, and put a spoonefull of it in a new laid Egge soft roasted, and giue the Patient to drinke thereof in the Morning at his Breakefast, and let him not eate at the least in foure houres after, and then shall he make water in halfe an houre: If he use this continually, the space of tenne or twelue dayes, as is aforesaid, he shall pisse out the Stone without paine or griefe.

To make white Teeth.

TAke Lemmons and make fild water of them, and wash your Teeth with it, for it is a soveraigne thing: Or if you will not make the water, take the Liquor of them, which is also good for the same purpose, but the water is better, because it is finer: so that in the Stilling it lose not his force.

To make a cleere voyce.

TAke Elder berries, and dry them in the Sunne, but take héed they take no moysture: then make powder of them, and drinke it every Morning Fasting with white Wine.

To make a Perfume suddenly in a Chamber where a sicke man lyeth.

TAke a little Earthen Pot, and put into it a Nutmeg, two scruples of the sticke of Cloues, and two of the sticke of Cinnamon, and foure of Storax Calamity, Rose-water, or water of Spike, or some other swéet water, and séethe it: then put it into a pot-shard, with a few hot Ashes, and coales vnder it, and set it in the Chamber, and the smoake thereof shall giue a swéet, amiable, and hearty savour.

A very soveraigne Salve for old Sores.

TAke Waxe foure pound, May butter one pound, Pitch one pound, Rozen a pound, Snailes in the shell a quart, Pimpernell, Chickwéede, Smalledge, Ragwoorth, Alehoufe, Marigolds, Red crosse Campians, Valerian, Tutson, Selfe-heale, red Archangell, Sage, and Plantan: of each of all these two handfuls; this Salue is to be made in May, when these hearbs are best to be gotten. First stampe the Hearbs and the Snailes in a stone Morter, then set them ouer the fire, and séethe them with the Butter, then straine them through a cloth, and set it on the fire againe, and put in the Rozin, the Pitch, and the Waxe, and boyle them: and then put it into an Earthen pan, and when it

it is cold, take the cruſt that ſtandeth vpon it, and put it vp, and vſe it when there is néed, and the thinneſt water beneath you may caſt away.

A Medicine for a ſwelling in the Cheeke.

TAke a handfull of wilde Mallowes, and ſéeth them in running water till they be very tender, then take it out of the water, and ſwing it in a cloth vntill it bée dry, then ſhred it vpon a Trencher with a Knife, and take a handfull of Camomill flowers, and bruſſe them in a mozter, then mixe the flowers and the Mallowes together, and put ſome oyle of Roſes to it, then make two little bagges of fine linnen cloth, and fill them with the geare aforeſaid, and lay it to the griefe as warme as yée can ſuffer it, and ſo change the bagge as you ſhall haue cauſe, and alwayes kéepe it warme, and by the grace of God it will helpe you.

Another for the ſame.

TAke a pinte of white Wine, and halfe a handfull of Camomill flowers, and ſéethe them in the white Wine, and waſh your chéeke, both within and without the ſame, as hot as you can ſuffer it, which is very good alſo.

A Medicine for the Mother.

TAke a pinte of Malmſie, a little curſie of Commin-ſéede and Coliander ſéed, and a Nutmegge, beate theſe together, and then ſéethe them to halfe a pinte, with a little white Suger-candie, you muſt take a ſpoonefull at a time.

A Medicine for a Stitch or Bruiſe.

TAke thrée quarts of ſmall Ale, and one penny-wozth of Figs, and one penny-wozth of great Reiſons, and cut the ſtones out of them, and one penny-wozth of Licozice, of Iſope, of Violet leaues, and of Lettice, of each one handfull, and ſéethe them

them from three quarts to three pints, and straine it, and so let the person drinke it, and after make this Plaister following, Take a quantity of horse-dung, and a quantity of Tar, fry it, and put a little Butter and Vineger into it, and make a Plaister, and lay it to the side.

A Remedy for Wartes.

FIrst, with a paire of Sizers cut off the heads of the Warts, and then rub them with Garlicke and Bay-salt stamped both together, doe this five or seven times, and lay ouer them a little plate of Leade, or rub them with Allome water, and Bay-salt, nine times, this infirmity doth come of grosse and euill humours.

A Remedy for a wild or running Scabbe.

TAke Mercury mortified with Fasting spittle three ounces, incorporate it with oyle of Bayes, and annoynt the body, or else take Mercury mortified three ounces, of the powder of Brimstone two ounces, of the powder of Enula Campana two ounces, confect these together with Barrowes grease, and annoynt the body off.

A Remedy for a Fellon.

THis infirmity doth come of a venemous matter, and other while it commeth of an interiall cause, or of an exteriall, the interiall cause commeth of some euill humour, the exteriall cause doth come of some venemous stinging of a Worms, if it doe come of an euill humour eate Treacle, and make a Plaister of Treacle and lay it vpon the place: or take the white of a rawe Egge, and put in salt to it, and beate it well together, and make a Plaister thereof and lay it to the same,

A Re-

A remedy for Wormes in the belly.

TAke the iuyce of Lauender-Cotton, and put to it the powder of Wormes-séed, and drinke it thrée times euery Morning fasting, and drinke not one houre or two after, the vsage of eating Garlicke killeth all Wormes in the body.

A remedy for sore Eyes.

TAke the white of two Egges, and make a Plaister with it, put to it a little Honey, and after that, put to it flaxe or towe, and to bed ward lay it ouer thine Eyes, and let it lye all night and in the Morneing wash thine eyes with cold water, and a fine cloute, doe this thrée nights one after another.

A remedy for Scalding with Water.

TAke the iuyce of House-léeke, and dip a linnen cloath in it, and lay it vpon the place: Also bople Armoniac, and Camphere is good when it is dissolued in the Oyle of Roses, and lay vpon the place, the water of Purslaine, and Myrtils, Cerusse, and the white of rawe Egges, and such like, be very good for all manner of scalding.

A remedy for Burning with fire.

TAke the white of a rawe Egge, and beate it with Oyle of Roses one ounce, then put to it the iuyce of Houseléeke one ounce, of Night-shade, and of Planten of each of them halfe an ounce, of the ruft that is vnder the Anvile of a Smith, two ounces, compound all these together and wash the place oft: and then take Popilion, and adde to it a little of the oyle of Roses, as much of Planten iuyce, and incorporate all together and make Plaisters, or else take the oyntment of Cerusse, and oynt-

ment of Seracine, named in Latine, Vnguentum sericinum, and Popillion is good, and such other like.

A remedy for the Tooth-ache.

AND if it come of any colde cause, chewe often in thy mouth the roote of Horehound, and if it come by Wormes, make a candle of Waxe with Henbane seeds, and light it, and let the perfume of the Candle, enter into the Toth, and gape ouer a dish of cold water, and then may you take Wormes out of the water & kill them on your naile; the Wormes is little greater then a worme in a mans hand, and beware of pulling out any toth, for pull out one and pull out moe; to mundifie the Teethe, wash them euery morning with cold water and roche Allome.

A Remedy for the Fluxe.

TAke of Suger rosset made of dryse Roses, of Trifindall of each one ounce and a halfe, mixe these together, and eate it with meate, or drinke it with drinkes, but the best remedy that I could finde, is to take three handfuls of Saint Johns Wort, as much Planten, and as much Cressis, and seeth these in a gallon of Raine water or red Wine to a pottle, and straine it, and then put to it two ounces of Sinamon beaten, and drinke thereof often.

A remedy for the Cappes.

TAke the ople of sweet Almonds one ounce, and annoynt the place, and any of these things following is good, the powder of the rinde of Pomegranets, the Marrow of a Calfe, or a Hart, the fatnesse of a Capon, Goose, or Ducke, and such like.

A Remedy for the Shingles.

OF Rose-water, and Planten water, take of either of them halfe a pinte, of white Wine asmuch, put these together and wash the place oft: or else take of red Wormes that come out of the Earth, and bray them in a morter, and put to them a little

little Vineger, and make plaisters, &c. Or else take flowers of Camomill, of Rose leaues, of Violets, the weight of either of them one ounce, of Pyxtles, of Sumake, of either of them one ounce and a halfe, seethe all these in white Wine and make a Plaister, and lay it to the place, or else make the oyntment of Cerule: I haue taken Houseleeke and haue stampt it with a little Camphere, and put to it white Wine, and haue laid it to the place and haue healed the Patient; and the Oyle of Roses, or the Oyle of Violets is good for this impediment, mixt together with the white of Egges, and the juyce of Planten.

A Remedy for a Tetter.

TRose de Arsmeg is good, and if it come of blood, exhaust two or three ounces of blood, or more if need shall require, and that Age, time and strength will permit, and if it be Lupte, cut off the heads of them, and rub them with Salt and Garlicke stampt together, and lay over them a plate of Lead.

Another Remedy for a Tetter.

TAke Oyle of Wheat, and mixe it with the Oyle of Egges, and with a mans Vrine wash and annoynt the skin, or else take the water of Burres, or seethe Burres in water, and wash the body.

A Remedy for the Kibes.

FOr the Kibes beware the Snow doe not come to the heeles, and beware of cold, and neither pricke nor picke the Kibes, but keepe them warme with Woollen clothes, and to bedward wash them with Vrine or Neates foote oyle.

A Remedy for Hoarsenesse.

TAke the water of Scabious, Fennell, Licorice, Bugloss, of each of them a pinte, of Sugar-Candy a pound, and seethe these together: and Morning and Euening drinke nine spoonfuls at a time.

A Remedie for the Mother.

TAke of Bittonie leaues halfe an ounce, stampe it small, and drinke it with white Wine, & smell to Galbanum and Sarapine, and make perfume of Iuniper or old Leather, and sit ouer it: Or else take Pyony seeds three drams, drinke it with Mellicrate. If the Mother doe fall out, first wash the place twise or thrice with white Wine: Or else take of Iuniper cut in pieces three ounces, of Myrtles three ounces; Seethe therein Running water, and wash the place two or three times: then take of Galbanum three drams, drinke it with red wine: Euery thing that will helpe the falling out of the Fundament, will helpe this impediment also.

A Remedie for the Itche.

TAke of salt-water a gallon, and seethe it with three handfuls of Wheaten bread crums that is leauened, and wash the body with the water twice or thrice: Or else wash the Body in the Sea two or three times: Or else take the bran made of Coccle seeds three handfuls, of the powder of Brimstone two ounces: Seeth these in a pottle of white wine Vineger, and wash the body therewith three or foure times.

A Remedy for the Fluxe.

TAke a Spunge, and seethe it in a pinte of Muscadine, and wring it out, and let the patient sit ouer it, as hot as they can suffer it, and couer them warme.

A Remedie for falling out of the Fundament.

FIrst beware of taking cold in that place, and beware of Costiffnesse and keepe the Arse and Buttocks warme, and sit not on the cold Earth, nor vpon stone or stones, nor vpon any hard

hard thing, but take some what vnder thy Buttockes, not onely for falling out of the Longation or Arsegut, but for all other infirmities that may be in the Longation engendred.

A Remedy for the same.

TAke of Myrtles three ounces, of Iuniper cut in small pieces foure ounces: sæthe them in water, and wash the place, and after that, make a perfume of Iuniper, and sit ouer it: Or else make a Perfume of Bengawin, Myrrhe, or Frankensence: or else take the inward rinde or barke of an Oke, sæthe it in water with Galles, and wash the place, and drinke of Galbanum with stale Ale, and lay the substance of it to the Navill: It is good for falling of the Mother: Also for these Impedi-ments in a mans Fundament or Arse, it is good to annoynt the place with Oyle of Linesæds.

A Remedy for the Ache.

TAke of Balme, Camomill, Horehound, Pennyriall, garden Bittony, Mother of Time, Marigold-leaves, and Housleekes: of each of them a handfull, stampe them all together in a morter, and straine them through a faire cloth, and so boyle them with a pinte of Sallet oyle moderately vpon the Embers, and when you doe annoynt the Patient, put to the salve a little Oxe-gall, and a little Aqua-vitæ.

A Remedy for the Itch.

TAke a quantity of Brimstone, and a quantity of Allome, and burne them on a fire-shovell over the fire, and beate them very small and boyle them with Boxes-grease, and so annoynt the Itch.

A preeious Powder for a Web in the Eye.

TAke two drams of Thuty Nepotate, and of Sadrangon two drams, of Suger one dram: and bray them well toge-

gether, till they be very small, and cast a little of that Powder into the eye at once, and be whole.

Another for the same.

TAke ground Ivy beaten, for it destroyeth the Web in the Eye well and soberly, if it be put in once a day.

A precious Medicine for sore Eyes.

TAke Violets, Myrrhe, and Saffron, and make of them a plaister, and lay it to the sore Eyes: if they be great or swolne, it will ease the Ache and swelling.

A Medicine for the Head-ache

TAke a spoonefull of the juyce of Bittonie, mingled with as much Wine, and as much Honey: and put nine Pepper cornes in it, and drinke it foure dayes, and it will drive it away for ever.

A profitable Medicine for Deafenesse of the Eares.

TAke Bittonie and Dore-hound, and stampe them both in a Morter, and wring out the juyce, and let the Patient lie on his side, and powre it into his Eare: for this is a proved Medicine.

A Medicine to staunch bleeding at the Nose.

TAke Bittonie and Salt mingled together, and put it in the Nose, and it will staunch the blood.

A Medicine for the Tooth-ache, or for Wormes in the Teeth.

TAke Pepper and stampe it, and temper it with good Wine, and suppe thereof warme, and hold it in the mouth till it be colde, and then spit it out, use this often.

A Me-

A Medicine for stinking Teeth or a stinking Breath.

TAke two handfuls of Cummin, stampe it small, and séeth it in Wine, and drinke it fifteene dayes together.

A Medicine to make Teeth white.

TAke Honey, Salt, and Rie-meale: mingle them together, and froth the Téeth therewith.

A Medicine for the Cough.

TAke Sage, Rew, and Pepper, and séethe them with Honey and eate thereof a spoonefull first and last.

A Medicine for diseases in the side.

TAke little Balls sodden of Red wortes, and burne them in a new Earthen pot: and then grind them to powder: after that gather it together with Honey, and mingle them together, and plaister it to the seze.

A Medicine for the Morphew.

TAke water of Bitrage, and water of Femitorie, mingled together by even portions: and let the sicke drinke it at morning and evening, and hée shall be whole within fourteene dayes.

Another for the Morphew.

TAke Mustard-séed, and Salt, and stampe them together, and temper them with Vineger, and annoynt therewith.

For the heate in the Kidnies.

TAke Houséeke and Planten, and doe not wash them, but wipe them with a cloath, and beate them, and put to the juyce thereof

thereof Red-rose water, and Wine-vineger, and Womans milke, and take the Hearbes and put them into clothes, and tye the clothes with thred like a couple of Bals, and you must (when you doe vse it) haue one to doe it for you in the morning when you are in your Bed: and the party must take the Bals and dip them in this liquor, and so bathe your Kidnies; and as soone as one of the Bals is hote with doing of them, take the other, and so vse it an houre euery morning.

A Medicine for one that bleedeth often.

MAke a Posset, and take off the Curd, and take Liuer-wort and beate it, and put the juyce thereof into the posset-drinke, and drinke it morning and euening warme.

Another to staunch bleeding at the Nose.

TAke Bolearmoniac, and the white of an Egge, and Vineger, and beate them together, and make Plaisters thereof, and lay them to your Temples.

Another to staunch the bleeding of a Cut or Wound.

TAke Hogs-dung hote from the Hog, mingle it with Suger, and lay it to the wound.

For to kill Wormes in the belly.

TAke Mares-milke, and drinke it as hote as you can haue it from the Mare, in the morning fasting.

For one that is bruised with a Fall.

TAke Stone-pitch and beate it, and drinke it with white Wine, Sacke, or Malmesey; and if you haue none, then take some other licour: then melt Parmacitie, and annoint the place where the Griefe is.

or

To make a Poultis for ſwelling.

TAke the crum of white Manchet, and ſéethe it in milke till it be thicke: then put in a piece of new Butter about the quantity of a walnut, or ſomewhat more.

A Medicine for one that is broken.

TAke a quantity of Comfrey, a quantity of Knéehome, a quantity of knotted graſſe, a quantity of Riberwort, and a quantity of Polipody: ſtampe them all together, and ſtraine them in Ale, and then giue the patient the ſame to drinke cold, and truſſe him vp with ſome bolſter, and let his dyet be but competent, eſchewing all ſlippery meats, as Butter and ſuch like; prouided alwaies, that the patient kéepe his bed fiue or ſeuen dayes, lying vpon his Backe, and ſometimes hold his belly with his hand.

For the ſhrinking of the Sinewes.

TAke the marrowe of a Horſe-bone and the crops of Elders, & as much of Sage, and chop them together, and boyle them in the Marrow, and then ſtraine out the Hearbes, and put to the liquor one ſpoonefull of Honey, two ſpoonefuls of Aqua-Compoſita, and a quantity of Pepper, and boyle it againe, and kéepe it for your vſe.

A Salve to take dead fleſh out of a Sore.

TAke a ſpoonefull of Vineger, and a ſpoonefull of Honey, and a quantity of Verdigreace, and as much Allome, and boyle all theſe together, and kéepe it for your vſe.

For the staying of the fluxe.

TAke a new layd Egge, and take off a little of the top of it, and powre out a little of the white, and fill vp the Egge with Aqua-composita, and stirre it together, and roll it, and sup vp the Egge in the morning fasting: till you be well vse this.

For the Piles.

TAke Martlemasse beefe, and dry it, and beate it to powder, and then put it into a chafingdish of coales, and set it in a chaire, and sit ouer it.

For the falling of the Evalow, or other paine in the Throat.

TAke a handfull of red Sage, a spoonfull of Dill-seed, a piece of leaven: boyle these in a little new milke till it be thicke: then lay it on foure fine clothes, and lay one cloth to the nape of the Necke, and another to the throate, and to each temple one, and bind the clothes, and doe this as often as need shall require: for it hath bin proued.

A Medicine for a sore Throat.

TAke a pinte of Milke, halfe a handfull of Collumbine leaues, halfe a handfull of Sasell, a dozen leaues of Sinkefoyle, and two Iewes eares; (and boyle them) and so the partie must vse it euening and morning, and gargale it in his throate.

For weakenesse in the Backe.

TAke Clary and Dates, and the pith of an Oxe, and put them together, and then put to them Creame, and Egges, and grated

grated bread, and fry them together, and strew Suger on it, and eate it in the Morning fasting, and you must put some white Sanders in it also, when you temper it together.

For all manner of euill in the Head.

TAke Rew and stampe it with strong Ayll; mingle it and wash thy head therewith.

For the Carbunckle or Impostume in the Head.

TAke Wormewood, Diptanum, Mayron, by euen portions, and seeth them in sweet Wine, and after that wring out the juice, and lay it to the Eares of the sicke, with two sponges as hot as he may suffer it; vse this two or three times, and he shall be whole.

To take away Pock-holes or any spot in the face.

TAke white Rosewater and wet a fine cloth therein, and set it all night to freeze, and then lay it vpon your face till it be dry: also take three Puppies, the reddest you can get, and quarter them, taking out the Garbage: then distill them in a quart of new milke of a red Cow, and with the water thereof wash your face.

For the Sciatica.

TAke the gall of a Bull, a quart of Wax: boyle it to a pint, then put in a pinte of Vineger, Frankinsence, one ounce in powder, of Hony halfe a pound, of Commine halfe a pound in powder; boyle it thicke: spread it on leather; lay it to very hot two or three dayes: and lay a linnen cloth betweene the skinne and the plaister, this plaister will serue many times, proued.

To restore a man to Nature, that is in a Consumption.

TAke the eldest Cocke you can get: scald him, draw him, and cut him all in pieces, and put it in a glasse pot: stop him as fast as you can, and put among these pieces Cloues, Mace, small Raisons, and Salt: then put this Glasse into a great pot, and let all these séethe together till they be a gelly: then straine it into a cleane vessell, and giue it to the Sicke, first and last, blood-warme.

To restore the Braine.

TAke powder of Bittonie, and vse it in your Pottage: it will restore the braine, and destroy the stone.

Another for the same

TAke an Egge and roast him hard, péele him, and cleane him in two, and as hot as you are able to suffer it to lay it to your Temples.

A good medicine to clarifie the Head and purge the evill Humors cleane away.

TAke vnset Hysop, vnset Time, and pound them, and wring them into your drinke, and drinke thereof every day. Probatum est.

For a Fellon.

TAke Hearbgrace, rusty Bacon, sowre leauen, and Snailes with shels on their backes, taking them out of their shells, and beate all these together, and lay it to the griefe.

A Me-

A Medicine to stop the Fluxe.

TAke halfe a pound of Almonds and blanch them, and stampe them in a Morter small, and then take twelue yolkes of new layd Egges rosted hard, and put them in a morter and bray all together, and then take a pinte of strong red Wineger, for it is best, and put it into the same, and mingle them well together, and then put all into a faire pot of Earth, and stampe it well, and take thereof fiue or sixe spoonefuls at once, warmed in a pewter dish, and drinke it three or foure times a day, if it be needfull.

A Medicine for an Impostume in the Body.

TAke Centorie, Rosemary, Worme-wood, and Horehound and make them in a syrrup with white Wine, and let the sicke drinke thereof, and it shall cause the Impostume to goe downe, and when it is broken, let him drinke of the said syrrup warme.

A Medicine for the yellow Jaundies.

TAke white Spanish Sope, and a little stale Ale in a Cup, and rub the Sope against the cups bottome till the Ale be white, then shaue in a halfe penny weight of Iuorie, and let the sicke drinke it at Morning, and last at Euening till they be whole.

A Medicine for all manner of Aches.

TAke Sage, Rew, Worm wood, Hazell leaues, Horehound red Nettles, & stampe them all together, and mingle them with May-butter, and let it stand soten dayes, oft fry them, & straine them cleane, and then melt therewith Incense, and this serueth for all manner of Aches.

A Medicine for the Wind collicke.

TAke halfe a spoonefull of dry Dzengo Pilles beaten to powder, and halfe a spoonefull of Annifeeds beaten to powder, and put them into Ale or Beere, and drinke it when the pain doth take you, walke vpon it, and by Gods helpe it will drive it away.

For faintnesse in the Stomacke, or the Morphew.

TAke a quantity of Amber beaten to powder, and a quantitie of English Saffron in powder likewise, and put it into white Wine, and drinke it seuen or eight times.

A Medicine for the Collicke and Stone.

TAke of Lobage, Smalledge, Pellitorie, Femitorie, and Stone-wort, or Sone crop, of each of all these one handfull, and two groats-worth of Stone-powder, or of the Ore-gall: boyle all these with a pottle of white Wine: and make three bagges, and put these Hearbes in the bagges, and lay them as hote as may be from the Huckle-bone forwards, and so apply them hote still with the broth of the Wine, and then you must drinke pottets of white Wine abundantly, made with Parcely rootes and Mother of Time.

Another Medicine for the same.

TAke a black Flint stone, and let it be red hot, and let it breake, and put it into a pinte of white Wine, and then there will be on the top white foame: so let it stand for halfe an houre, and then drinke it, and it will by Gods grace helpe you.

For the paine at the Stomacke.

TAke a peny-pot of Malmesey, and a little Butter, and heate it, annoynt your stomacke with it: then take a Rose-cake, and dip it in the Malmesey, with the Butter, and lay it where the paine is.

For

For to stay one from Vomitting.

TAke a quarter of a pinte of Rose-water, and three spoonefuls of white Wine, and put them both into a Posnet with a few tops of white bread, a piece of Suger, and a piece of Butter: and eate thereof first and last.

A Medicine for one that is in a Consumption, or for any disease at the Heart, or any part of the Body.

TAke a quart of Sacke, and put into it a Nutmeg, a Race of white Ginger, a few Graines, and halfe a graine of Long Pepper, and beate them all to powder: three Vittony leaues, three tops of Rosemary, and a few Cloues bruised; Set all these to the fire, with a Date finely cut into it, and so burne it: and in the meane time get a new layd Egge, and beate it fine, with three spoonfuls of Rose water, and when that the Wine is well burnt, then braw them together out of one Pot into another, with a little Sallet oyle, and a good peece of Suger.

A Medicine for the Stone and Strangulion.

TAke a quart of Milke, and a handfull of Bay leaues, another of Time, another of red Sage, another of Parcely, and a quart of Malmsey, and a little Rosemary, and boyle them all together, from a quart to a pinte: But yet let the Milke and the Hearbes be boyled all whole together, from a quart to a pinte: before the Malmesey come in.

For the Stomacke that is bound.

TAke Sage, Neppe, wilde Time, Violet leaues, Isop of each one handfull: and three pintes of Ale, and seethe the Hearbs and the Ale together, and skim it cleane, till it come to a quart; then take it off the fire, and straine it together through a faire Linnen cloth: then take a pinte of Malmesey, and seeth that that was strained and the Wine together a little, and put thereto a quarterne of Suger, three penny-worth of Cloues and Mace, and then drinke it.

Ano-

Another for the same.

TAke of Harts-tongue, of Liuer-wort, of Penny-ryall, of toppes of young Rosemary, and of Charuell, of these one handfull, halfe an ounce of Graines, two peny-worth of Mace, and a Nutmeg.

For the Wind-Collicke.

TAke two new layd Egges, & beate the white and the yolk together, with a quantity of Pepper bruised, and lay it vpon a piece of Flaxe, both at your backe, as also at your belly where the paine is, and this is a present remedy.

An excellent Medicine for the Wind-collicke.

TAke a quart of white Wine, two ounces of Parcely-séede, Time, Philippendulo, Charuell, Saxifrage, of each two handfuls, and boyle all these together from a quart to a pinte, and then drinke thereof, morning, none, and euening.

An inward Medicine for the paine in the bottome of the belly.

TAke Scurvy-grasse, and Scabby-arse, wash them and picke them very cleane, and stampe them, and drinke it lukewarme with white Wine, or any other drinke that you like best at morning and euening, first, and last, also you must annoynt your body with Oyle of Mastick.

An outward Medicine for the same, being taken both together.

TAke Cardus Benedictus, called the Blessed Thistle, two handfuls cleane picked, shred and washt, and halfe a pound of vnwashen Butter, and vnsalted as it commeth out of the Thearne, a quantity of French Mallowes shred, two penny-

worth

worth of Rosewater, and boyle all these together in a new Earthen pot, and let it be close stopt, and then put it in a cleane linnen cloth, and lay it where your paine is, and let it be the thicker spread where the paine is most, then take a red cloth and put it thereto aloft of all as hote as euer you can suffer it, this must be taken at seuen, eight, or nine of the clock going to bed, and let it tarry on till the same time that you goe to bed againe, then lay more of the same.

Good-man *Murfords* Medicine for the paine in the stomacke concerning lacking of winde: *Davis.*

TAke the Light, the Liuer, the Heart, the Kidnies, or the Milt of a Foxe, wash them with water, and then lay them in a quantity of Rosewater, the space of halfe a day or thereabouts, and turne them vp and downe, and dry the water out of them with a linnen cloth, then put them in an Earthen panne, and put some white Sugar-Candie, Annyseeds, and greene Liquorice being beaten, and so strained vpon it, and so let it be put into an Ouen and dryed, then beate it to powder, and mingle all these aforesaid things with it, and drinke it with white Wine, or any other drinke luke warme.

For the Coughe.

TAke Brimstone beaten in powder halfe an ounce, and put it in a new layd Egge soft rosted, mingle it well together, then put to it Bengawin, the bignesse of a Peale, lightly stamped and drinke it in the morning at your break-fast: make as much againe at night when you goe to bed, and you shall be whole at the second or third time, if it haue holden you long, take it the oftner.

For the Coughe.

TAke two or three Garlicke heads, well made cleane, stampe them well, then put to them Hogges suet, and stampe them well

well anew, and at night when you goe to bed warme well the soales of your feet, and annoynt them well with the said confection, and then warme them againe as hote as you may endure, rubbing them well a pretty space, and being a bed, let your feet be bound with a warme Linnen cloth, and rubbe also the small of your Legges with the said Oyntment: By this meanes you shall be healed in three Nights, be it never so great.

An Oyntment for the Collicke and Stone.

IN May when Broome-flowers bee neere the shooting forth: then take halfe a pound of them, and picke them cleane from the stalkes, and beate them in a Morter very small, and mingle them with May butter, and so keepe it close eight dayes in a Vessell: and then bathe it and straine it, and annoynt the place grieved where it is, and so rest with thy Oyntment warmed.

Another for the same.

TAke two handfuls of Time, and powne it, and straine it together with a pinte of Malmsey, and a little of an Egge, and a little new Butter, two peny weight of English Saffron: and let it be Milke warme, and drinke the one halfe in the Morning, and the other in the Euening, and keepe you warme.

A Medicine for the Stone and Strangulion.

TAke red Bramble berries before they be blacke, and Iuie berries, and Acornes, and put them in a Pot, and dry them vntill they be ready to be beaten to powder: and take Elsanderseed, and Parcelyseed, and Gromelseed, and Coriander-seed, Broomeseed, and the seed of the Nut-tree, and the inner pith of Ash-keyes: and take of all these alike portion, and beate them to powder, and mingle them together with Licour of double quantity; and so vse to drinke it Euening and Morning,

sodden

sodden in Posset-Ale, made with white Wine: and put of the powder often in your Pottage when you eate them, and so vse it continually till you finde ease.

Take not this water following, till the Stone breake away by Shivers.

TAke Rosemary and wilde Time, and sæthe them with running water and Sugar, from a quart to a pinte: and so drink it till your water be clære.

For the Stone.

TAke Sapifrage, and Rosemary, of each a like quantity, and sæthe it in white Wine, till all the hearbes bæ throughly sodden: then straine it, and drinke it cold Euening and Morning.

Another for the same.

TAke Gromwell, Parcly, red Nettle, Violets, and put them into a Morter, and bray them: and take the Kernels of Cherystones, and bray it by it selfe, and sæthe all together in white Wine, and drinke it Morning and Euening.

A Salve for any Wound.

TAke Snailes with shels and sprinkle a little salt on them, and let them scowre themselues in the salt all night, and in the Morning beat them small to powder, and a handfull of Housleæke, and beate it by it selfe, and put the Iuyce into the powder: and then take a spoonfull of fine Hony, and a little fresh Butter, and boyle them moderately vpon the Imbers, and annoynt with it, and make a Plaister of it; and if the flesh ware proud, you must wash it with a little white Wine: or with Allome, fresh Butter, and Bære boyled together.

A Drinke for the Head which is out of course.

TAke a pottle of strong Ale, seeth it and skimme it: then put in Lauender-Cotten, Sothernwood, Scurulgrasse, Scabbiarse, of each one handfull: Boyle all these from a pottle to a quart, and strain it, & put in two ounces of the sirrope of Roses, and drinke euery morning a dozen spoonfuls, and if you haue any Ache in your Necke, take Oyle of Dyll, oyle of Aeruen, and oyle of bitter Almonds: of each one ounce, and mingle them altogether, and annoint your selfe euening and morning.

To stop a Laske, or the Flixe.

TAke three or foure new layd Egges, and rosse them hard, and take out the yolkes, and lay them in a Dish, and strew them ouer with beaten Cinamon, as much as the partie can abide to eate, and put thereto a little red Wine vineger; and so let the Patient eate it. If you cannot get red vineger, take Claret.

To make Oyle of Elder flowers, good for a fall, or a Bruise.

TAke Sallet oyle, and put therein a good sort of Elder flowers, and set them in the Sunne in the Summer time, and so keepe it.

To heale the Dimnesse of the Eyes.

TAke Rosewater, and Sugar, tempered with it, and let it fall by drops into the Eyes, and it will helpe the Dimnesse of them.

For a stroake in the Eye.

TAke the iuyce of Smalledge, and of Fennell, and the white of an Egge, and mingle them together, and put them in the Eye.

For

For a Bruise.

TAke a handfull of Mallowes and seeth them in fresh Greace, and straine them, and put thereto after they bee strained a quantity of Aqua vite, and annoynt the bruised place before the fire therewith.

For a sore Mouth.

TAke a Cuttle-bone, and Mastick, and make powder thereof, and put it in Vineger and white Wine, and seethe it, and wash thy mouth therewith.

For the watering of the Eyes, and Darknesse thereof.

TAke May butter and Honey, by euen portions, and seethe them together, and after put in the white of an Egge, and put it cold into the Eye.

For an olde Sore.

TAke white leauened Bread, and Hearbe-grace, and stampe them alone fine, and then stampe them both together: and so make a Plaister.

For a Fellon.

TAke Honey and the yolke of an Egge, and Wheate flower and mixe all together, and then stamp Rew and put the juyce thereto.

For an Itche.

TAke Plantan, and Sorrell, as much of the one as the other, make Juyce thereof, and put thereto as much Vineger, as the quantity, of the said Juyce, and so annoynt the place.

Another for the same.

TAke Quick-siluer two peny worth, and kill it with fasting spittle in a dish, beating it well together, and put thereto

foure penny-worth of Oyle of Bayes, and so annoynt the place, this Receipt will also kill Lice in the Head or body.

A Medicine for a sore Legge.

TAke vnwrought Waxe, and as much Sheepe tallow, and seethe them together with a little quantity of white Copperas, and so make a plaister thereof.

Master *Arthur Edwards* Receipt for the precious Ointment which came from *Persia* and *Muscovia*, which is good for all Aches.

INprimis, Bay-leaues young tops, Rosemary tops, Spikene, Knotgrasse, Ribwoth, Planten, young Elder tops, Lauendercotten, Valeriane, Woodbine, Strawberrystrings, Tutson-leaues, Walnutleaues, the tops of Burrage, Sage vertue, Romane wormwood, Water-bittonie, Cardus Benedictus, Smalledge, Camomill eight ounces, Red Rose eight ounces, vnset Time fiue ounces, of all these Herbes let there be taken foure ounces of every herbe, which may be two handfuls of every one when they be picked cleane, for all these herbes the best time is in May, or June, and being gathered cleane pickes and stamped, you are to put them into three quarts of Neates foote Oyle, eight ounces of Sallet oyle, which is halfe a pinte, eight ounces of May butter, foure ounces of Cloues to make it smell, this being done, let them stand a fortnight or three Weekes, till you may get twenty foure liue Swallowes young or old, and as soone as you haue them kill them, and cut off the tops of the taile feathers, and wing feathers, and then stampe them, and put them into your Oyle, this being done, take a close Kettle of Copper with a close Cover, and put in all these things, and then the said Kettle with all before written, to be set on the fire in another Kettle of boyling Water, and to boyle in the water the space of tenne houres:

haures: Then take it off and straine it hard through a strong Canuas cloth, as hard as may be, being hote from the fire, but better it were to haue a Presse for the same purpose: This being prest out, put it againe ouer the fire as before, then boyle it fiue or sixe houres, then take a pound of vnwrought Waxe, cut it and shred it fine, and boyling ouer the fire, put in the Waxe to the rest, and so boyle it two houres, and in the boyling you may take vp some with a spoone, and put it into a Sawcer till it be cold, so shall you see if it be thicke enough by tasting it in your fingers, if it be too thinne, put in more Waxe at your pleasure, and being boyled the time aforesaid, then powre it forth into a faire large Earthen pot to coole, then take it and cut it in pieces, and take it out that the water in the bottome may be powred out, then boyle it once more, an houre or a little more, and so powre it into Gally pots and keepe it, for it is good for all Aches.

A Remedy for Deafenesse of the Eares.

TAke old Sallet oyle of Olives, and take young Mice that be naked, fresh cast without haire, and put them in the same Oyle, and let them lye still in the same till they be rotten, and take a peece of bonchaste and dippe the same in the Oyle, and put it in the Patients eares.

A Medicine for the Collicke and Stone.

TAke Nettles, the leaues, and stalkes of the same Nettles, seethe the same vnto the third part in a new Pot, and then straine the same liquor through a fine linnen cloth, and drinke of the same every Morning and Night, a Cup or Glasse full, for the space of nine dayes: After the same, take the blood of a hee Goate, and distill the same, and drinke of it nine dayes as beforesaid,

ARe-

A Remedy for a Cold.

TAke a pound of Raisons of the Sunne, and stone them, foure ounces of white Sugar, and beate them in a morter of stone, and in the beating you must cast in some fine Licorice powder, and halfe a spoonfull of Rose water, and then it will be like a Marmelade, and eate it at sundry times.

A Medicine for the Cough.

TAke two spoonefuls of Aqua-vitæ, one spoonefull of Honey, halfe a spoonefull of white Sugar-Candy, a little Sinamon, and three cornes of long Pepper, beaten altogether and boyled, till it be like a Treacle.

An Oyntment that will drive away Lice from a mans body.

TAke an ounce of the groundings of oyle Olive, and two ounces of the groundings of Rensh-wine, and one ounce of Arsement, and smeare thy body with it.

A very good Drinke for an Ague, if one shake.

TAke a quart of strong Ale, and put therein nine Bay-leaues, and seethe it till it come to a pinte and then take out the Bay-leaues, and put therein one penny worth of Treacle, a halfe-penny worth of Pepper, stirring it well together, and let it then seethe againe one walme, and so take it off the fire, and let the Patient drinke it as hote as he can, and be couered as warme as he may abide, the space of fiue or seuen houres. Probatum est.

Another

Another Drinke for the Ague.

TAke a pinte of Ale and put therein one penny-worth of long Pepper, and foure or five fieldDayſie rootes and then ſeethe the ſame well together, and then let the Patient drinke the ſame as hote as he may ſuffer it, and walke till he ſweat if he be able, or elſe layd downe and covered very warme that he may ſweat well.

Alſo Burreleaues, and Wayſalt beaten together and bound about the wriſt of the Patients good for the ſame.

A drinke for one which is troubled with a paine in his Backe and maketh water that one may cut it with a knife, which the Doctor ſaith, is by reaſon he is troubled with a Worme in the bottome of his belly.

TAke the tender topsof Wormes, the rootes of Parcely, Fennell and Smalledge, of each one handfull, a handfull of Purſelaine, waſh them cleane, and then ſeethe them in a gallon of new Ale, till a quart thereof be conſumed, the which being ſo done, take it off the fire and ſtraine it into a veſſell, and keepe it cloſe ſtopped three or foure dayes, and then let the Patient drinke no other drinke for the ſpace of a weeke.

For an Ague. By Doctor *Turner*

TAke Featherfew, Mugwood, and Sorrell, of each a good great handfull, ſtampe them and ſtraine them hard, and put thereto as much Suger in weight as the juyce weigheth, and put them in a ſtrong Glaſſe in a Skillet of warme water, the ſpace of foure and twenty houres before you giue it to the Patient, and then giue it twice a day two ſpoonefuls at a time in Ale or Poſſet-ale.

For the Backe.

CLarie is good for the Back, and pills named Pillula agretiva majores, & pillula de serapino. And these oyles be good for the backe, Olium de piperibus, Olium philosophorum, & cerotum Andromachi. And I haue proued these Oyles to be good, the oyle of Pardine, the Oyle of Alablaster, and the oyle of water Lilies, in hote causes: the oyle of Poppy is very good in cold causes.

For a Scurffe in the Body.

THis infirmity doth come of a chollericke and Melancholy humour. For this matter, I take two ounces of Boares grease, then I doe put in one ounce of the powder of Oyster-shells burnt, and of the powder of Brimstone, and three ounces of Mercury mortified with fasting spittle, compound all these together, and annoynt the body three or foure times, and take an easie Purgation.

A worthy Balme.

REcipe Aqua-vite foure ounces, Terobinthine one pound, oleum vitre Romane foure ounces, and draw this Balme well in Limbecke glasse, for this will doe much pleasure in wounds.

For sucking Children having the Morbo gallico.

REcipe Elecompane, the rootes of red Docke, Epithemie, the leaues and flowers of the Violets, boyle all these in water till the strength of the Hearbs be in the water, then take a Spunge and wet it in this decoction, and wash the Childes body, especially the sore places, and giue to the Nurse this following: Take Epitime, Polypodie, Violet flowers, Borage, Langdebefe, and then boyle all these hearbs in a perfect oyle, and let her drinke this all day and no other, and this shall discharge, as it hath done, thankes be to God, &c.

A

A Seare-cloth for Aches.

RECIPE oyle two pound, white Leade and red Leade tenne ounces, Waxe fiue ounces, Ewes grease, and Capons grease, halfe an ounce: sæthe all till it be blacke.

To make a Poultis.

TAke Mallowes and stampe them and sæth them in Fennell, and Camomill, and oyle of Roses, and crums of Bread.

An oyle for the Gowte, and for the Sinewes that be shrunke vp.

TAke me three ounces of Turpentine, and two ounces of Peletate Brimstone, and foure new laid Egges, the yolkes of them: A quantity of red Nettles, of the tops of the sæds of them: take me a young Whelpe of an ebrage Hound, the fattest you can get, take and scald him, and drawe out of his Guts as much of the Fat as you can, and roste him and the oyle is good for the disease aforesaid: Approued very good diuers times.

To take away Warts.

TAke Sauen and Orpiment, and Corks bene, and powder them together, and this shall take away the Warts.

To make a cold Oyntment.

TAke Litarge of Lead one pound and a halfe, and a pinte of oyle Olliue, and a quart of Wineger.

Another cold Oyntment.

TAke a little Salt and Verdigrease, and the white of an Egge, and grinde them together in a morter of Brasse.

For the Ague. *P. Bucke.*

TAke Sentorie flowers two spoonfuls, Camomill, Tansie, and red Coleworts, of each two handfuls, two peny worth of Treacle, a little Saffron in powder, and foure or fiue spoonfuls

of English Honie : Boyle all these in three pintes of white Wine, and a pottle of Running Water, till the third part be consumed : then straine it hard, and drinke none other all the while the heate holdeth you, three or foure times very warme, if need require.

For the Ague.

TAke vnset Isope and Camomill of each two handfuls, Violets, Strawberies, Sinkefoyle, Endiffe, and Planten rots and all ; of each a handfull, a penyworth of French barley, and so much Currans ; Boyle these in three quarts of running water to three pintes : straine it, make Almond milke with it, put in Sugar, let the Child drinke while it lasteth warme.

For the Collicke and gripings in the Belly.

TAke and giue the patient Ieane Treakle, and powder of Cloues, well sodden in good Wine, and let them drinke it warme.

Another for the same.

TAke the rote of Lilly, and Horehound, and seeth it in Wine, and giue the Patient to drinke thereof warme : for Probatum est.

A plaister for the same.

TAke Lynseed, and stampe them, and Docke leaues : and seeth them well in water and make a Plaister, and lay it to the grieke very warme. Probatum est.

For the Stone in the Reines or in the Bladder.

TAke and make a Bath with Parcely and Alysanders, Pellitorie, Fennell, Saxifrage : and let the Patient sit therein vp to

to the Mouth: and let them drinke the Powder of these seeds, and the Hearbs, with warme white Wine, for this is a principall practise for this disease. Probatum est.

Another for a grosse, or a strong Person.

TAke and seethe seuen heads of Garlicke, in faire water, a good while, and let the Patient drinke thereof, three or foure dayes together: Probatum est.

For the Stone.

TAke and drinke the Iuyce of Saxifrage, vse it in the Morning fasting three or foure dayes, and it shall away.

For evill in the Bladder.

TAke Alhe, Parcely and Fennell, of all alike: put them and temper them with water and drinke it, and it shall help thee well to Pisse, and it shall cast out the Stone, and heate well thy stomacke.

Powder to breake the Stone.

TAke the blood of the heart of a Kid, and of a Fore the blood of the heart, of both a like quantity: take the bladder of a Boare, and all that is therein, and put this blood thereto, take the iuyce of Saxifrage, and iuyce of Parcely, of each like quantity: and put these in the Bladder also, and hang vp the Bladder in the smoake ouer the fire, vntill such time it be congealed together as hard as a stone, and make powder thereof: and drink it with hote Licour, when thou wilt, first and last: and this shall breake the stone to powder.

For the Stone.

TAke Perstone, vnset Leekes, and Ramsons, of all a like quantity: Boyle them and clarifie them with the whites

of Egges, and then take the juyce, and drinke it with Wine or Ale, in double so much in Wine or Ale as the juyce is.

Another for the same Disease.

TAke a handfull of Bay-berries, and the shell of an Egge, when the Chicken is new hatcht out of it: and bray them together: then take the powder, and put it into Ale or Wine, and giue the sicke to drinke, and with the grace of God it shall make him whole.

For to make a man pisse that cannot.

TAke a quart of Renish wine, and a piece of Venice soape, as much as a Walnut, and seethe them well together, from a quart to a pinte, and drinke it, and it shall make thée pisse lustily, by Gods grace.

A Medicine for to keepe Teeth from stinking, and to make them white.

TAke Salmitrio Roch-Allome, distill them together, and with a cloth or Cotton wet in this water, rub your Téeth.

For the Tooth-ache.

TAke a little long Pepper, and beate it small, and take a little Hony, and a little Ale or Béere, and boyle them together, and put a little Alloume into it: and when it is boyled, put it in a cloth, and lay it to your Gummes.

A Medicine that the Tooth-ache shall never vexe you more.

TAke twenty leaues of Iuie, a little long Pepper, and boyle them with a handfull of Salt in old Wine, and then put the Licour when it is well boyled, into your mouth, on that side that

that is vexed with the Ache, and you shall proue that the Ache shall be destroyed, in Sempiterna Secula.

To make a Powder to whiten Teeth, and fasten them, and to heale the Tooth-ache.

TAke the fourth part of a red Coxall, and that which the French-men doe call Pyrote, and cut it small, and dry it on the Hearth with small heate: then make powder of it, putting thereto one part of Mastick, and a little fine Sugar; All which things being beaten into powder, you must mingle them together, and keepe it for your vsage, and rub thy Teeth therewith when it pleaseth thee. Also when your Teeth doe ake or waxe lose, rub it with the same powder, and keepe it a while in your mouth, and you shall see marbellous operation.

For all manner of Tooth-ache.

TAke the juyce of ground Iuy, and put thereof in thine Eare, on the same side that thy Tooth aketh, and it shall ake a while, but it shall sone leaue aking, and be well.

Another, and if thy Tooth be hollow.

TAke the inner side of the Elder barke and shred it fine, and take a little grosse Pepper, and good Mustard, and mingle them together, and put them in a little Linnen cloute, and make little balles or pellets of them, and boyle them in Vinegar, and as hote as thou canst suffer it lay it to thy Tooth: and if thy Tooth be hollow, put it into thy Tooth, and when it is cold take another: and this vse till the paine be gone. Probatum est.

A Medicine for Teeth.

TAke the leaues of Hyum, a pot full, and seethe them in water till they be all to sodden; then powre it in a faire Vessell, and hold

hold over thy mouth, gasping, and if thy Chéekes be too much swollen, it shall slake, looke that thou haue clothes over thy Head, and all about the Bason, that no ayre passe out, but into thy mouth. Probatum est.

Another for the Tooth-ache.

TAke a peny-worth of Sanguis Draconis: Item, Ob Offi Terra Sigillato wij Kagd Gallis: Beate them single by themselues, as they be written afore: After that mingle them with good Vineger: then take foure toasts of a Rye loafe of the bottome, and let them be made hollow, and let the Medicine be mingled together, and let two of them be layd, one to the Temples of thy head, another to the Lyst of thy Eare, and when they be dry, lay the other into it, and it shall helpe you. Probatum est.

Another for the same.

TAke a Bricke and burne it red hote, and put it in a Pasle of water: So that it be halfe couered in the same: then take Henbane-seed, and cast it vpon the vpper part of the Bricke, and hold your Head ouer it, casting a Cloth, or couering ouer your head, that no steame of the smoake goe out, when you open your mouth ouer it, and it will helpe you for euer. Probatum est.

A Powder to make white Teeth.

TAke Rosemary, two ounces and a halfe, and Dake stones, Harts-horne, of eyther a dram red Corall, two stones, of Roch Allome one ounce: a piece of Scarlet or Linnen cloth, and rub your Téeth with the same: But all these aforesaid must be beaten to small powder, before yé lay the Scarlet to rub your Téeth withit, which if you try, yé shall proue that the operation thereof shall make your Téeth as white as Snow.

For

For smarting or pricking in the Eyes.

TAke the white of an Egge, and the juyce of Houseléeke, and womans milke, beate them well together, and straine it thorow a cloth, and then drop thereof in thine Eyes.

For blood-shotten Eyes, and other diseases in the Eyes.

TAke the juyce of Wormewood and Plantan, Rose water, and Womans milke, the white of an Egge, and beate them well together: and dresse thine Eyes therewith, for it is very good therefore.

For eyes that be red, and full of blood.

TAke the white of an Egge, and swing it in a Dish, beate out the streame thereof, then take Ware and wet in the white, and lay it aboue thine Eye to kéepe the sight: After take Fennell and Houseléek, and stampe them together, and make a plaister, and lay it from thy Nose to thy Forehead, all about thy temples: Use it thrée nights or foure, and it shall heale thée.

For the Eyes that be red with Itching.

TAke fiue drops of cléere water, and so much white Copperas; Make it small, and put it in the water, and let it stand and rest a while, then take halfe a drop, and annoynt thine eye therwith, if it be strong put to more water.

A precious water for Eyes.

TAke Smalledge, and red Fennell, Rew, Verven, Bittonie, Egrimonie, Sinckefoyle, Pimpernell, Eufras, Sage, Selondine, of each a quarterne, wash them cleane and stampe

them, put them in a faire Brasen pan, and take the powder of two and twenty Pepper cornes fairely fearced, and a pinte of good white Wine, and put the Hearbs thereto, and three spoonfuls of liffe Honey, and fiue spoonfuls of knaue Child Wine of an Innocent, and meddle them together well, and boyle them a little ouer the fire, and straine them through a cloth, and put it in a vessell of Glasse, and stop it fast with Leather.

For eyes that be Running.

TAke the water of Roses, and Camphere well grounde, and meddle them together, and let them stand together three dayes naturall, and with it wash thine eyes cleere and it is profitable for many other diseases for the Eyes.

For eyes that be Blasted.

TAke water of Plantan, water of Roses, the white of an Egge, and mingle them together, and wash your eyes therewith, and againe laying it vpon your Eye, this will surely helpe.

A Medicine for sore Eyes.

TAke an Egge that is hard roasted and pluck out the yolke, in whose place yee shall put Sugar, that is small beaten as hote as yee can suffer it, and when yee haue taken away the Eggeshell cut the Egge the longest way in parts, and within a little while after take a cloth, and straine out the iuyce of the same Egge, and therewith annoynt thine eye with a feather, or else let it drop into your eyes in the morning, and at night when yee goe to bed, and your paine shall be cleane taken away.

An excellent good Water to make cleare eyes and sight, if your eyes be not pure and cleane.

TAke Selondine, Eye bright, red Fennell, red Roses, Sin greene, Maiden-haire, Rew, of every of these hearbs two ounces,

ounces, then put thereto halfe an ounce of Aloes, and still all these together in your stillatorie, then take the water when it is stilled, and wash your eyes therewith, and ye shall haue a very cléere eye-sight. Probatum est.

A precious Medicine to take away the Web in your eyes.

TAke the gall of a Hare, and a little quantity of purified Hony, and temper them together, then take a feather, and annoynt your eyes where the Web hurteth you, and ye shall féele amendment.

A very good Medicine for a Pearle in the Eye, or Pin and Web.

TAke fine white Ginger and grind it vpon a Whetstone, and beat fine a little white Coperas, and put to it, and when the Patient goeth to bed, put some of it with a quill into your eye, and when it hath béene there a while, take ground Iuie beaten and strained with womans milke, and put thrée or foure drops into the eye euening and morning, after the Ginger and white Coperas hath béene in the eye halfe an houre.

For watering of your eyes.

TAke the Iuyce of Planten tempered with Rosewater, and drop it warme into your eyes, the same office worketh Rosewater, the Iuyce of Lilly rootes, with the Iuyce of Plantan.

For the Pin and the Web.

TAke a newlaid Egge, and roste it blew hard, and picke him, then cut him in sunder and take out the yolke, and take as much Roch Allome to the quantity of a Nut, and put it in the Egge, and two drops of Hony, then take the Egge, the Allome and the Hony, and put it in a fine linnen cloth, and hold it fast

together till the Hony and the Allome be dissolued, and straine it through into a vessell, and so drop it into your Eyes.

To make a stinking Breath sweet.

TAke the juyce of Mints or else the water of Rew, Commin, Coriander, Licorice, Sinamon, ana. ʒ. loure, sæthe these in Wine, and giue him to drinke that hath a stinking breath, and certainly it will be swæt.

A Medicine to make one to have a sweet breath.

TAke the powder of Sage an ounce, Rosemary blossomes thrée ounces, Gilliseres fiue drams, Sinamon one dram, Nutmeg a dram, Muske a little quantity, then take so much Honey as is sufficient to make these foresaid Compositions into a corporation like to a Marmalade, eate of this fasting and at night a little quantity at a time, so shall your breath bée marbellous swæt, and if yæ goe into any suspected place of the Pestilence, or any other corrupt ayre, if yæ eate a little of this Medicine next your heart, it shall defend you from all manner of jeopardy.

A Medicine to destroy a stinking Breath.

TAke thrée handfuls of Commin, beate them in a brazen morter to powder, then take a pottle of Wine, and put this powder into it, and let it sæthe till it come to a quart, then drinke first and last of this Wine, as hote as yæ may suffer it, for the space of fiftéene dayes, and your breath shall be as swæt as a Nut.

For a stinking Breath.

TAke Pulion of the Mountaine, that is called Hill-wort, a good handfull, and wash it cleane, and shred it small, and grind it in

in a Mozter, and put thereto halfe an ounce of powder of Pepper, and one ounce of powder of Commin, and mingle them together, and put them in a pottle of good Wine, and sæthe them till the halfe be wasted, and let the sicke vse this aftermeate, and not before One in the afternoone.

A Medicine for a Canker.

TAke a handfull of Woodbine, Time, Isope, Sage, of each a like, two or thrée crops of Rosemary, and then take a spoonfull of Honey, and put all these into a pottle of faire water, and sæthe them all together, and in this sæthing, put thereto a good stone of Roch-Allome, as big as a pretty Walnut, and with this water wash well your mouth, this is also very good for the Tooth-ache,

For a Canker in the mouth.

TAke the Iuyce of Planten, Woodbine, a little Roch allome, Vineger, Rosewater, and wash thy mouth where the Canker is, and it shall be whole within a few washings.

For a dry Canker.

TAke Harts horne, and Egge-shels, and burne them to powder, then wash whereas the Canker groweth, and after that yée haue washed it, cast into it of this powder, and it shall be remedied.

For a Canker in the Mouth.

TAke the powder of the roote of Celondine, of dry Roses, Vineger, water of Hony-suckles, and sæthe all these together till they be thick, and therewith annoynt the place where the Canker is, and it shall be whole in short space.

For the Canker in a womans Pappe.

TAke Colver-dung, powder of Borrot, Wheate, Hony, Virgin-wax, flower of Barly, and of Beanes, and Linséd, séeth all these together in white Wine or Vineger, putting thereto Rams tallow, and make a Plaister thereof, and it shall be whole in short space, if yée lay it to the Pappe.

For the Canker.

TAke a cloute that will wind about thy Leg, and put therein thy fasting digestion, and bind it to the soare, till it stinke fouly two dayes, then change it, and doe so twice or thrice, till the Wormes come out, and lye on the clouts.

Another for the same.

TAke Hearbe-water, Scabious, Canker-wort, and séethe them in stale Ale, and drinke it Euen and Morne hote.

Another.

TAke the Fét, the Head, and the guts of a Crane, dryed in an Ouen to powder, and put that powder vpon the Canker and it will kill it.

For the Quotidian Feaver or Ague.

TAke and giue the Patient a Vomit purgation, euen when you thinke his fit will come, and when the fit is cleane gone, giue him a little supping made with these Hearbs, Succorie, Endiffe, Fennell-rootes, Parcely rootes, a little Time and Sauorie, made with a Chicken or a little Mutton: for this comforteth Nature well after this Purgation.

Another

Another for the same.

TAke and giue the Patient before the fit doe come vpon them, two peny weight of the powder of Bay-berries, with a soft Egge, or in stead thereof grosse Pepper, for it is very good therefore.

For the Feaver Quartaine which taketh one every third day with a sore fit.

TAke Parcely the rootes and all, wash it faire and cleane, and take out the pithe in the middest, and then stampe it well, and put thereto new layd Egges, and halfe a pound of Hogges blood, seasoned with Salt, and take a good Hen and stuffe her therewith, and then bake her in a Pie, and let the Patient eate thereof. For it taketh away the Quartain Ague by little and little, and doth comfort the heart, and doth prouoke good appetite. Probatum est.

Another proved Medicine for this Disease.

TAke Camomill, or Centory, stampe them, and drinke them with Wine: for these two Hearbs hath often holpen this and o[ther] sAgue. Probatum est.

A Medicine for an Ague or Quartaine.

TAke Sothernwood and mince it small, and put a little Sallet oyle into a Saucer, and put thereto this foresaid Hearbe, and let it lye an houre or two in it, and set it on the fire, and there let it simper a little, and annoynt thy wrists and the soles of thy Feet, and the nape of thy Necke, and downe betweene thy shoulders, and this must be done before the fit comes, and in three times this doing you shall be whole.

A Plaister to take the Ague or any other ache out of a Womans Brest in the time of her Child-bearing, if it come.

TAke the yolke of an Egge, and a little quantity of Wheate flower, and a quantity of Honey, as much as the yolke of the Egge, and beat these together, till it be like a Salue: then make a Plaister thereof, and lay it to the Brest that is grieued, and it will heale it without doubt. Probatum est.

A Principall water for the Palsie.

TAke a pinte of water of Iuniper, and of Ambrose, as much Fennell water, and of Parcely, and Lawrell leaues a pinte, of Cowslip water as much, Rosemary and Lauender water, fiue peny-worth of the best Aqua vite, a pinte of white Wine, foure ounces of the powder of Sinamon: Mingle all these together, laying them a night in a vessell of earth, or Timber, and in the morning after, still them with a soft and easie fire; this water is exceeding good, and of great efficacie, to purge fleame, and to comfort a cold stomacke, and for rising and swelling at the heart, and especially it is a helping and releeuing against the Palsie, if it be drunke ere yée wash, and chafe the limmes therewith, of him or her that is vexed with the Palsie, and it will ease them.

For the Palsie.

TAke Rosemary, Sage, hearbe Magdalen, of either of them a handfull, of Camomill flowers three handfuls, and make white Sallet oyle, as yée make Oyle of Roses.

For the dry Coughe.

TAke Herselue, and Comfrey, and eate therof three dayes or foure with Hony.

A good Fumigation for th French Poxe confirmed.

TAke Synaper two ounces, of Frankenſence, of Liquid Storax, ana a dram and a halfe, and mingle them: the manner how to minister this suffumigation is this; You must set your Patient naked under a straight Canopie, and you must lay upon the Coales the first part of your foresaid Receipt, and the Patient must enforce himselfe to receiue the smoake, kéeping the fire betweene his Legges till he begin to sweate: and so doing the space of foure dayes, till his Téeth begin to ake.

Pilles against Morbo.

TAke of all the Myrabulines ana three drams, of Troskes, of Colloquintida, of Mastick, of Digredium, ana two drams of Nigula, of Organy, of Cummin, ana two drams, of blacke Ellebore, one dram, of Spike, of Euphorium, of Harts-horne burnt, of Sall-gemme, ana halfe a dram, of Mayden haire, of the Coddes of Seney, of Pollytricon, of Galitricon, of the flowers of Rosemary, of Harts-horne, of Epithiam, ana one dram, of Corryanders, of Annisèd, of Polipodium, ana fiue drams, of good Triacle fiue drams, of Agaricke in Traskes, and of washed Aloes, ana tenne drams, of the Spices of Hiera, De octo Rubijs of the spices of Diarodam Albatis, ana eight drams: make a paste of Pilles, with the juyce of Femitory, and honey of Roses, one dram.

To make your Drinke.

TAke twenty ounces of Pockwood, being turned of a Turner very small, which put into an Earthen Pot of two Gallons,

lons, and put thereto eight pound of Running water, the best you can get, and let it stand in soake foure and twenty houres, the Pot being covered, then take and stop the Pot with Paste, so close that no ayre may goe out, you must keepe the strength in it, and that is your chiefest helpe, and with the point of your Knife make a hole in the Paste, and therein put a peg of wood, which is to giue it ayre, at times in the boyling, for breaking of the pot: and thus let it boyle on a soft fire of Coales, the space of fiue houres, in which time it will be consumed to a pottle; and that will serue you for your Drinke, to take Morning and Euening for foure dayes, against which time you must make more. After the first seething, seeth the same wood againe, with the like quantity of water and time likewise: and that is for your common Drinke, to serue at all times till you make new.

To make your Bisket.

TAke foure and twenty pound of the purest Wheat-flower, which you can get, and put thereto one pound of fine Sugar, and so make your Bisket, which will serue for your turne all the time of your Dyet.

A Receipt, and a Soveraigne Dyet for the French Poxe. Proved.

FIrst, prepare a Chamber, which make so close that no ayre come into it, and defend all ill fauours out of it, and therein to bee twelue dayes together, before you doe begin your Dyet, every day forbearing of eating and drinking Flesh and Ise: on the thirteenth day you must begin your Dyet, & then to take a Purgation of Cassia Fistula, or of Scamonia, to make your Body empty, keeping your Bed, sweating temperately, without any prouoking: which sweating is your greatest remedy, in the which your Sweate, you shall drinke of your second

drinke

drinke as often and as much as you list: and of your first drinke you must drinke every Morning at fiue a clocke, and Evening at eight a clocke, eight ounces at a gulpe warme, saving on the dayes you take your Purgation: On which dayes, drinke all of your second Drinke, desiring alwayes to be merry and light-harted, in occuping to smell to dryed Orenges, hot Bread, Vineger of Roses, Mustard, and Apples: and after this manner, you must kéepe your Chamber thirty dayes together, and never to take Ayre, and at fiftéene dayes you must take another Purgation like to the first, and that day to drinke all of your second Drinke: and in like manner, another Purgation the thirtieth day: on which day, you may take Broth of a Chicken, or of Mutton, and by little and little take the Ayre, and drinke good drinke.

The order of your Fare.

EVery day take a quantity of a Chicken, and séethe it in water, and put thereto Borage leaues, or Borage Flowers without other Spices or Salt, or any other thing: which Chicken eate to thy Dinner, and every day eate thrée ounces of Bisket, and no more; that which you leaue of your Bisket, eate at night, with a few Raisins of the Sunne, and your Dinner must bée at tenne a clocke before noone, and your Supper at fiue a clocke at after noone: and at your Dinner you may dippe your Bisket in your Broth (if you will) and so drinke your Drinke as aforesaid, and this is your Fare and Dyet for the space of thirty dayes, and no other.

A marvailous secret to preserve a man from the Plague, and hath beene proved in England of all the Physitians, in that great and vehement Plague in the yeare 1348. which crept through all the VVorld: and there was never any which used this secret, but hee was preserved from the Plague.

TAke Aloe Epaticum, or Sicotrine; fine Sinamon and Myrrhe, of each of them thrée Drams, Cloues, Mace, Lig-

num Aloes, Mastick, Bole-armoniack, of each of them halfe a dram: let all these things be well stamped in a cleane Morter, then mingle them together, and after kéepe them in some close vessell, and take of it every Morning two penny-weight, in halfe a glasse of white Wine, with a little water, and drinke it in the Morning at the dawning of the day: and so may you (by the grace of God) goe boldly into all infection of the ayre and Plague.

A soveraigne Drinke to preserve one against the Plague or Pestilence.

TAke the quantity of a Dram and an halfe of Powder Imperiall, a dram of Triakle and of Dragon water, and Sorrell water, of each of them an ounce, and drinke it with Ale in the Morning Fasting, and if one haue taken the Infection within 24. houres before, yet by Gods grace he shall escape it. This hath béene truely proued in the last great Visitation.

Another for the same.

TAke a dram of Methridatum, and giue it the Patient with Dragon water, white Wine, or some other liquor to drinke, when he supposeth himselfe infected first.

Another Preservative against the Plague.

TAke seuen or eight leaues of Sorrell, and wash them in faire Water and Vineger, and steepe them in the said Water and Vineger a good while, and eate them Fasting

good

A good Drinke to be used to those that are infected with the Plague.

TAke Berries of Ivie (that are ripe, gathered on the North side of the Tree) and dry them in the shadow: then stampe them to powder, then take a dram of the same Powder, and temper it well with two ounces of Plantan-water, or white Wine, and let the sicke person drinke a good draught thereof, and remaine in his Bed, and sweate as much and as often as he can, after hee hath taken it, then warme a cleane shirt for him to put on, (and if his shirts may be shifted often, it will bee the better after his sweating) and likewise his sheets and Bed-cloathes, if it may be, if not, at the least his sheetes and shirt: and in using of this for the space of three dayes together, he will dye or mend without all doubt, (by Gods helpe.) This hath beene often and truely proved.

To provoke sleepe to the sicke person: Take a good quantity of Womans brest Milke, and put thereto a little quantity of Aqua-Vitæ, stirre them well together, and moysten the Temples of the Head of the Patient, and the Nostrils well therewith, and let it be laid on with some Feather, or some fine linnen cloth, and this will doe much good. It is proved.

And if it happen, that the sicke person find himselfe greatly grieved, and that any Swelling begin in any place to grow sore, then take Elder leaues, red Bramble leaues, and Mustard seed, and stampe them all together, and make a Plaister thereof, and lay the same to the Sore, and this will both draw and heale. Or take two handfuls of Scabious, and stampe it in a Morter, then temper it well with two ounces of Swines greace, that is salted, and the yolke of an Egge, then stampe them all together, and laid thereto, will draw exceeding well.

For all Aches or paines in the Ioynts where ever they be a very true and well approved Medicine.

TAke all the whole hoꝛne of a Bucke, that he casteth of the later, the better, take away the Scalpe, and take nothing but the Hoꝛne, cut it in Shivers oꝛ pieces, then boyle it in a gallon of faire water vntill it come to a pinte oꝛ some thing moꝛe, then cast away the pieces of Hoꝛne, and let that in the vessell stand till it be cold, which will then be like a Jelley, and when you will make vse thereof, warme some of it in a Sawcer oꝛ other convenient thing, and annoynt the grieved place therewith by the fire, Moꝛning and Evening, and let it soake in by the heat of the fire, doing it nine oꝛ ten times: Thus (Godwilling) it will thꝛoughly cure it foꝛ ever.

To make a Seare-cloth for all manner of Aches.

TAke halfe a pinte of Sallet Oyle, a quarter of a pound of white lead, an ounce & a quarter of white Cerues, boyle the Lead in the Oyle till it is cleare, then put in the Cerues, and boyle it till it is stiffe, and so make it in Rowles, and keepe it foꝛ your vse.

A most excellent and approved Cure for the Sciatica.

TAke a pinte of the best Aqua Composita you can get, an Oxes Gall, and an ounce of Pepper beaten into Powder, boyle them all together till halfe the Aqua Composita be consumed, apply the same on a Cloath as a Plaister to the place, and so let it

it continue there for the space of 12. houres, vse it 4. or 5. times if need be for it will giue helpe.

An approved and incomparable Cure for the Palsie.

TAke Lauender and boyle it in faire Water, then straine it, and then drinke halfe a pinte thereof daily first and last for the space of a Fortnight together, and it will cure you.

An excellent Receipt for the Strangury.

TAke a good pinte of Aqua Composita, put therein a handfull of Ivie leaues, keepe the Vessell well stopped, and the Ivie Leaues will consume therein, vse to drinke thereof three or foure spoonefuls at a time Morning and Evening first and last fiue or sixe dayes together, and you shall find a marvailous helpe thereof.

A compleate Cure for a Tetter or Ring-worme.

STampe Celadine, and apply it to any Tettar or Ring-worme shifting it twice every Day with new for the space of a Fortnight; and it will kill it quite.

An excellent Cure for the Rheume.

RUbbe the leafe of a Marigold betweene your fingers, and put the same into your nose, and let it stay there a pretty

while

while, and it will bring forth abundance of humours out of your Head, and if you vse it, you shall be much eased of the Rheume in a short time.

A Medicine for the Mother.

TAke white Wine, heat therein a Orange rotes; Let the Woman troubled with the paines of the Mother, drinke thereof going to Bed, once a Weeke vse it, for it will helpe you undoubtedly. Probatum est.

An Exquisite Remedy for the Spleene.

TAke the rinde of an Ashen Tree, and boyle it in Wine, let the party tormented with the Spleene drinke thereof Fasting, sixe or seven Mornings together, and it will perfectly helpe them; and if you annoynt the grieved place so long with an Oyntment called Deathea every Morning and Evening. It is an excellent Remedy likewise.

An excellent Medicine for the Gowte, and to draw out all Evill Humours out of the Head, or for paine in the Eyes or Eares, or Impostumes.

TAke halfe a pound of Pitch, and halfe a pound of Rozen finely beaten, and cleane searsed, halfe a pound of the best Frankensence, beaten and searsed also, a quarter of a pound of Sheepes Tallow, an ounce of Mace, and a quarter of a pound of Cummin seede: All these made into fine powder and an

ounce

ounce of Lapadanum: All these put together must boyle an houre, the Pitch must be first put in, and then the rest of your stuffe: when it is boyled take Sheepe Skinnes finely tewed, make Soles thereof for your Féete, and weare them within your stockins a moneth or five wéekes, and then make new againe.

An excellent Dyet drunke for all inward Diseases.

To the first boyling. { Salsafrase, Sallaperrilla, Pollipodum. } of each one ounce.

Liquorice one ounce.

For the second Boyling. { Harmodactile, Egrimoni, Bettony and Camphy. } one quarter of an ounce. of each a handfull.

For the third Boyling { Sena, Stichados, Epithimum. } two ounces. demi ounce. three drams.

Sweet Fennell Séeds. two ounces.

For the fourth Boyling. { Hayden haire, Ceterach } a quarter of an ounce. demi ounce.

If the Body be cold and moyst, you may put foth woods, an ounce of China, and among the Hearbs a quarter of a handfull of Cardus Benedictus.

Slice a China and Sallafrasse, and Sallaperrilla, and bruise

the Polipodium in a Mortar and infuse them in a gallon of Spring water 24. houres.

The first Boyling.

THen boyle the Sassafrase and Salsaperilla and Polipodium first alone, an houre and a halfe in an Earthen Pipkin close covered.

The second Boyling.

THen put in the Hearbs and the Lycorice and the Hermodactile, and boyle them with the Woods an houre.

The third Boyling.

THen reforce the Water to her first quantity, including in quantity a pint of white Wine or Muskadine, if you will have it purge more; and so let it boyle an houre longer.

Then put in the Sena Sticados, Epithimum, Maydenhaire, Ceterach, and sweet Fennell Seeds, and boyle them with all therein a quarter of an houre.

Then take it from the fire, and let it settle three or foure houres.

Then straine it out, and put the Drinke into a Bottle or other close Vessell, and drinke thereof halfe a pinte at a time in the Morning.

In the Summer time it will not keepe good aboue 4. dayes and in the Winter not past five dayes.

Another excellent good Dyet Drinke.

TAke a pecke and halfe of Seafurbut grasse, picke it and wash it, and dryit well; take also Scabias, Bittany, and water cresses

Crosses of each a good handfull, stampe them and straine them and let the Iuyce thereof stand in a Glasse all Night, then take two good handfuls of yellow Dock roates, two ounces of China roates sliced, one ounce and a halfe of sweet Fennell seeds bruised, and a sticke of Lyquice sliced.

Put all these Ingredients in a Boulter Bag, and bind a flint stone to the Bag to make it sincke.

Then take a Rundlet of fiue gallons and put the Bag into it, then put the iuyce of those Hearbs aforesaid into the Rundlet with fiue gallons of new Beere, and let it worke; and when it worketh ouer, let that which is wrought ouer be put into the Vessell againe.

Another excellent Physicke Drinke.

TAke Cardus Benedictus, Worme wood, and Scabias, of each foure handfuls, Succory, Scabias, Marigold flowers, and the leaues of Angelica tops and roates, Turmentile and Pimpernell, of each three handfuls, Sage 6. handfuls, Iuniper berries bruised 8. ounces: all these to be brued with 36. Gallons of Beere, and when it is a weeke old, drinke a draught thereof in the Morning.

An excellent Medicine for the Iaundise.

TAke fiue Earth-wormes, slit them and scoure them from their filth and slimy matter, cut them in pieces or chop them, make pottage of them with water and Oatmeale: eate the same for 12. dayes together, and it will perfectly cure the Iaundize.

A rare Medicine for the sharpnesse of the Vrine.

TAke a quart of new Milke from the Cow, and the whites of 18. Egges, beaten very thinne, mingle those Whites and the Milke together, distill them with a soft fire, but let it not be too nearly stilled, but that it may have a good deale of moysture in it, when you haue done stilling it, then put into it

as much Sugar-Candy as you shall think good to sweeten it, and a sticke of Lycorice scraped and bruised, then drinke thereof the quantity of a wine pinte in the Morning Fasting, and if it be in the heate of Summer, drinke as much also about foure of the Clocke in the Afternoone.

An excellent Fomentation for the Stone.

TAke a Platter full of Pigeons Dung, of the newest you can get, and a good handfull of Feather few bruised in your hands, fry them together in a Frying Pan, putting thereto a little Honey (let that be last) let it Fry a good while, then put it in a Canvas bagge about halfe an Ell long, and a handfull broad, and lay it as hot as you can suffer it along your side from the Backe to the privy parts; and if it helpe not at the first, take it againe, and it shall by Gods grace make you well.

An excellent and approved Remedy for the Cough of the Lungs.

TAke two Gallons of faire running water, to which quantity take two handfuls of cleane Barley well picked, 24. Reisons of the Sunne stoned, and of Currans, of each a quarter of a pound, Lycorish shred, Ginger shred, and Sugar-Candy of each two ounces, Annisseeds, Fennell-seeds, Coriander-seeds, and Cummin-seeds, of all together, a quarter of a pound beaten in a Morter, Asope roots, Parcely roots, and red Fennell roots, of each a handfull, boyle all these together in the gallon of water aboue said, till halfe the water be wasted, then straine it well, and drinke thereof a good draught first and last.

An excellent and sure Remedy for a swelling or sore Throate.

NOte the place of the Tree, or poast, Hogs Trough, or any thing where a Swine rubs it selfe, rub your hand thereon and

and presently rub your throate with that hand twice or three, or rub your hand vpon the bare ground, and then presently rub your Throate with that hand doe it three times together, and it will helpe you, or if you can get a piece of that part of the Tree hogge Trough or stone where the Hog hath rubbed, and rubbe your Throate with it.

An excellent Salve to cleanse and to heale Wounds.

TAke Smalledge, Petty-morrell, and Whay bread, of the Juyce of each of them a like quantity, take also of fine Honey, and of the whites of Egges, of each a like quantity of the Juyce of the Hearbs; then take fine Wheate flower and mingle them well till they be as thicke as Pappe, these will swage the, burning or ranckning of Sores or Wounds in any case. But let not this Medicine or the Sore come neare the fire.

An excellent Remedy to stanch vomiting; Incorporated.

TAke the Leaven of white past, a good quantity of Speare Mints, and the quantity of a Nutmegge, of the Dyle of Mace, beate them in a Morter, and when you haue incorporated or made it into Paste spread it on a cloath, and heat it hot at the fire, and lay it to the mouth of the stomacke.

An excellent Remedy for the Head-ache or Megram.

TAke Frankensence, put it in a Chassingdish with coales, take also a handfull of fine Towe or Flare, and toss it in the smoake of the Frankensence, and as the smoake ceaseth, put in more Frankensence, and open the Towe in the Smoake, till it

be warme, then lay the Towe to the Temples of the head and on the Browes, bind a Kerchiefe over it and so goe to Bed, vse this and it will helpe you.

Another for the Head-ache, A Medicine worth Gold.

TAke the Iuyce of Ground Ivie, and out of a spoone or sawcer snuffe it vp into your Nose with a Quill.

An excellent Medicine for the Spleene.

TAke Wormewood, Mallowes, Camomill, and Pellitots of each a handfull, boyle them in faire water till halfe the Liquour be wasted, then put thereto a good handfull of wheaten Bran, and boyle it to the thicknesse of a Plaister, quilt it on a linnen cloath and apply it to the side as hot as you can suffer it, and removing it often.

An excellent helpe for sore Eyes.

TAke Ground Ivie, otherwise called Alehose Celadine, and Daisies, of each a like quantity, stampt and strayned with a little Sugar, Rose-water, put thereunto and dropped with a Feather into the Eyes, taketh away all manner of Inflamations spots, Webs, Itchings, smartings, or any griefe whatsoever in the Eyes, yea, though the sight were well nigh gone.

An excellent Remedy for an old paine or griefe in the Head.

TAke Bay-salt and Cummin seeds, of each a like quantity, stampe them well severally by themselues, and as much browne Fennell seeds as either of them, stampe that with the fire

stre

reſt altogether, then with pure Vineger or Roſe water mixe and ſtirre them altogether in a diſh over the Chafing-diſh with hot Coales, then lay ſome of the ſame hot vpon a linnen cloth, and ſo apply to the hinder parts of the head at Night, when you goe to bed, bind it faſt on that it fall not off, vſe this in the ſame manner 8. or 9. Nights together; it will not onely helpe the ſame perhaps with 3. or 4. times ſo doing, but alſo it will cleare the ſight and draw the Humours cleane away, that runs out of the Head into the Eyes, and try of the ſame, this is a pretious Medicine.

An excellent Remedy for heat in the Backe.

TAke a good handfull of Henbane, and ſo much Towe as will ſerue to wrap the Henbane in, wet the Towe in water, and then wrap the Henbane in the Towe, and rake it vp in Embers till it be well roaſted: then take it out and mingle it with a little Vineger of Roſes and the white of an Egge; mingle them all well together, then ſpread it on a Cloath and lay it warme to your Backe.

An excellent Remedy for the ſwelling in the Stomacke.

TAke of Century and Wormewood of each a quarter of a handfull, Sage and red Mints, of each a great handfull; Séeth them in Béere from a Pottle to a quart, drinke thereof Morning and Euening.

A Remedy for the Tooth-ache.

TAke Frankenſence, Onyon ſéeds, and Henbane ſéeds, burne them together in a Chafingdiſh with Coales, let the ſmoake thereof be conveyed through a Tunnell to the aking Tooth.

An

An excellent Purgation and very gentle.

TAke eight or ten Prunes, halfe a saucer full of Reisons of the Sunne stoned, the tops of Rolemary, and Bay leaues, of each a few, a little Mace, and three Crownes weight of Sena, boyle all these in faire water, with a good big Chicken, vntill it be boyled enough, then straine it, and take a spoonefull of it, and mingle it with an ounce and a halfe of Syrope of Roses, Salutine, and so drinke it blood-warme, the Sena must not be put in till the rest be boyled enough, and it may not boyle too much.

An excellent Remedy for the Lungs that are perished.

BOyle greene Wrome in Ale, and when you meane to drink it, put thereto the quantity of a Hasle nutshell of Treacle, a halfe penny worth of long Pepper bruised, and a spoonefull of Aqua Composita, drinke thereof twelue dayes together first and last every Spring time; Also, Long-wort boyled in new Milke doth well.

An excellent Remedy to kill and heale a Cankar.

BOyle the leaues of wild Ivie in Wine, and lay it on the Cankar, is a sure Remedy.

An excellent Cure for the biting of a Mad Dogge.

TAke wild Sage, Matfellon, otherwise called Knot-grasse, Yarrow, otherwise called Millefolium nigh shaue, which hath

hath the purple flowers, and Lilly rootes, of each of all these a handfull, distill them in May, and to every five spoonefuls of water thereof, put one spoonfull of Treacle, and let the party bitten drinke thereof.

An excellent Medicine for an Ache or griefe in any Limbe.

TAke Raisins of the Sunne, and the stones being taken out stampe the Raisins, and apply them as a Plaister to the grieved parts and it will soone procure ease, and if you use it in the same manner five or sixe times, it will throughly cure you of that Ache.

A very good remedy for an Ache in the bones, or any part of the body.

ANoint the place with good Aqua Composita by the fire, and let it drinke in, doe it three or foure times together, then at the last time while it is wet cast upon the wet place the Powder of Olibanum, then lay a linnen cloath upon it and sew it fast, and so let it lye on three or foure dayes, and in that time (God willing) it will be well.

An excellent cure for the Crampe.

MAke a Ring of an Oxes horne, or of a Cowes, or of a Sea horse tooth, or of the pistle of a Sea horse, and weare it.

A Cure for a Scald Head.

TAke the leaues, branches, and buds of Brambles, boyle them in faire Running water till the halfe be consumed, then take it from the fire and wash the sore Head therewith Morning and Evening. then dip the cloth in the water and lay to it, vse this and in short space it shall heale it with Gods grace.

An absolute and approved Medicine to Cure the redneſſe of the face.

BOyle the roots of Lillies in faire water, and therewith wash and rub the face Morning and Evening, and it will helpe it.

An excellent Medicine for the Falling sickneſſe.

TAke three Nayles made in the Vigill of St. John the Baptist, commonly called Midsomer Eve, driue them into the ground so deepe, that they be not seene in the place where the sicke party fell naming the parties name while it is in doing, it will driue away the disease, which Misaldus credibly reported.

An Admirable remedy for benummed Limbes.

TAke an Earthen pot of a Gallon to be made with foure Feete, three inches long, which pot must be full of small

small holes both bottome and sides like a Garden watering Pot, it must be so wide in the mouth, as you may easily put in your hand, cause also another pot to be made, into the which you may set the pot full of holes, in this pot full of holes must be very well nealed and Leaded within for that no Liquor may soake into it, then take Tick-weede in June when the stalke wareth hard, take the leaues, flowers, and seeds thereof, cut them small together so many as will fill the pot full of holes, put them therein, and in the middest of the Hearbs put three Dregalls, and into every Gall put three Cloues, then put the same pot with the Hearbes into the other pot without holes and cover them both very close round about that no Ayre get into any of them, then bury them in the ground for the space of forty dayes, then take them out, and you shall haue a perfect oyle distilled from the Hearbes, which Oyle preserue to annoynt the benummed Lymbes with it, and they shall with Gods helpe recover their former strength, approved to be very true.

To stanch bleeding in any place.

STampe Primrose-leaues and apply it to the place that bleedeth, and it will stanch the bleeding.

A Remedy for the Bloody Fluxe.

TAke the flore that is shorne from Scarlet, dry it and make it into Powder, drinke halfe a spoonefull thereof in red Wine, vse this fiue or sixe times, it will certainly and soone helpe you of the bloody Fluxe.

For paine or swelling in the Throat, a very good remedy.

TAke Jewes-Eares that groweth vpon old Elder, and is to be had at the Apothecaries, let it lye in steepe in Ale a whole night, drinke thereof once or twice a day till you be amended.

An excellent Remedy for a Pin or Web in the Eye.

TAke two Egges, roste them blew hard, slit them in halfe, long-wise, take out the yolkes and put as much white Copperis as a hazell nut betweene the halfes of the whites, then close them together againe, and lay them in the Embers till the Copperis be melted, then take them out and wring them betweene two trenchers, let the water that commeth out drop vpon a cleane Whetstone, and euer as it drops rub vpon the whetstone a race of Ginger, keepe that water in a Vyall glasse, and lying vpon your backe drop some of it into the Eye with a feather, this in twice doing will helpe it.

An excellent Dyet drinke for the Dropsie.

TAke Scurbut grasse, a peche of Brooklime, and water Cresses, of each twelue handfuls, Wormewood, and horse Radish of each two handfuls, Scabious, and Hyssop, of each fiue handfuls, Graines and Long Pepper of each an ounce, and put them into a boulter bagge, and put it into fiue Gallons of Eight shilling Beere, and when it is Eight dayes old, drinke thereof and of no other.

An

An excellent Remedy for a Loosnesse in the body.

TAke the Gelly of an Egge, and mingle it with the water of red Oake buds and Sinamon, bake it on a Tile stone, and eate that Cake at any time of the day, this will stay any loosenesse though it be bred to the bloody flixe, if the party bee so weake that he cannot eate the Cake, then let him boyle the Oake buds water in Milke and ever as it riseth up put in a spoonfull of the Oake buds water, and let the party drinke of the same at any time of the day.

A Remedy for an Impostume.

TAke Barley, dry Beanes, and of Liquorice sliced, of each a like quantity, boyle them in faire water, drink a good draught thereof with Sugar every Morning fasting, and at night going to bed, five or sixe dayes together or more. It will draw out any Impostume, and cause you to avoyd or cast out the same.

An excellent Cure and Remedy for a sore Breast

BOyle two or 3 handfuls of Mallowes in water till they bé tender, then take them out of the water, and put in a quart of thick Ale grounds, and a pinte of white Wine, let it so boyle a good while, then thicken it with Crums of leavened wheaten bread, and when it is almost ready put in of Mutton suet, the quantity of a Hens Egge, and so apply the same very warme to the Breast.

An excellent remedy for the Feaver or Ague, especially in a body of a weake Constitution.

TAke a pinte of the best Muskadine, make a toste of such bread as you doe most affect, put your toste into the Muscadine and eate the toste, then drinke a little of the Muscadine, so as the toste and the Muscadine be eaten and drunke together, and take a spoonfull of grosse Pepper; take a little in a spoone to swallow downe with the Muscadine, till you haue taken all the Pepper, and so eate and drinke so long as your stomacke will well receiue it, though it be with striving to drinke the whole pinte off, this must be done about three houres before the fit do come, and abstaine the next meale before the fit, and after the taking of this Medicine, goe to bed and sweat vpon it. This may be giuen to any man or woman that hath the Ague, yea though a woman with Child or that giues sucke.

Another for an Ague in one that hath a strong body

TAke of the best Venice Treacle, or pure Methridate the quantity of a Hazill Nut, or for want thereof asmuch of London Treacle as a Wall nut; take also 6 or 7 spoonfuls of the best Aqua-vite, and according to the age and strength of the partie, one spoonfull of grosse Pepper, and as much of the powder of red Sage, mixe all these together, let the party eate this with a spoone by little and little an houre before the fit, and sweat vpon it by walking if he be able, or else goe to bed and sweat there, to dry vp the viscous or flymie humour which is the cause of the Diseases, let the party abstaine the next meale before to starue the Disease.

Another

Another for the Ague.

TAke the iuyce of a rosted Orenge, with a little burnt Sacke before the fit.

An excellent Remedy for the Stone in the Bladder, to provoke Vrine from one that maketh water but by drops.

TAke life Hony and Kenish wine, of each a quart, Saxifrage, Philapendula, and Pellitory of the wall, of each a handfull, still all these in Balma Maria, with a very slow fire, keepe it in a cold place in Pewter or Earthen vessels, and drinke thereof the quantity of halfe a pinte euery morning fasting, and afterwards eate the quantity of a Walnut, of life Hony and vse to fast, and walke an houre after it.

Another excellent Remedy for the Stone.

TAke a pinte of Milke, and put into it a pinte of wilde Mallow leaues let them boyle together a quarter of an houre, then make Posset-drinke of Ale or Bære, take of the Curds and the Mallow leaues, then set your Posset to boyle again, and put into it a good stick of Liquorish well bruised, one spoonfull of Anniseeds, and halfe a spoonfull of Parcelyseeds well bruised, and so of Sugar Candy the quantity of a small Wallnut, boyle all these to the quantity of halfe a pinte or lesse, then straine it, and at your going to bed drinke it blood warme, putting into it a quarter of a grated Nutmeg.

An Injection for the Stone.

TAke a quart of Barley-water, and boyle therein a handfull of Mallow-leaues, and as much of Violet leaues

leaues till halfe the water be consumed, then put thereto 3. spoonfuls of Mel-rosarum, let the party take it as an Injection with a Searinge.

An easie yet approved Medicine for the Stone.

TAke a pottle of Ale and a flint stone taken from the Chalke and beaten to powder, and a peny-worth of Reddish rootes, boyle all these together to a quart, then strain it thrice and drink thereof evening and morning.

An excellent Remedy for the Cough of the Lungs, for the Liver, and for a Consumption.

TAke of Long wort 6 good handfuls with both your hands, and of Liverwort 5 handfuls, Mayden-haire a pound and a halfe, beat these 3 severally, and take of each Juyce a like quantity, then mixe them together and then put thereto halfe a pound of white Sugar Candy finely beaten, put thereto also a quarter of a pinte of the best Sallet oyle you can get, then put all these into a glasse, and shake it together every day for the space of a weeke that it may Concoct together, take 2. spoonfuls of ỳ same every Morning fasting, and likewise before Dinner and before Supper, and also at other times betweene meales if you will with a stick of Liquorice spunged all the end, and so to sucke it from the Liquorice.

An excellent Cure for a sore Throat.

TAke Sage, Rosemary, Woodbine-leaues, red Fennell and Peny-royall of each a handfull boyle all these in a pottle of running water till it be halfe wasted, then put into it halfe a pinte of Vineger and a good piece of Allome, then let all these be

be boyled together till the Liquor be wasted to a pinte, then let the Patient wash his mouth warme, and if it be for a sore Throat, take a stick of Liquorice and syringe the end of it very soft, and binde a soft rag about it, and therewith being dipped in the abouesaid water, wash the sore and it shall cleanse it, and heale it, by the grace of God.

Another for a swolne or sore Throat, a sure remedy.

BOyle fiue leaued Grasse in Spring water, and gargle it warme, it is an excellent and an approued remedy.

An excellent Medicine for an Ache, swelling, Spraines, and for the strengthning of any Sinew in any part of the body.

TAke Butter vnwasht, and vnsalted, and Hony, of each a like quantity, to every quarter of a pound of each of them, put so much Saffron, finely beaten as will lye vpon a groat, melt them together, and dip therein a piece of white vnshorne Bayse, wring it a little, and so apply it warme to the place grieved.

For a stripe in the Eye, or an humour falne into the eyes.

TAke a new laid Egge, make a hole in the top of it, take out the white, and beat it into a water, then take a spoonfull of the Iuyce of Houseleek, and put into the Egge shell, & as much of the white of the Egge, and halfe as much Rose water, and a little Sugar, set it on the Imbers, and let it seeth, then strain it through a faire linnen cloth, and with a feather drop therof into the eye.

Another for dimme-sighted eyes.

TAke a dish ouer a hot seething pot, and there will be a dewye water on the inside of the dish, which water keepe in a glasse,

and when you haue occasion to vse it, drop a little thereof into the Eyes, and it will helpe it marvailously.

Another for watering Eyes of paines in them, or distillations that comes from the Head.

TAke a piece of raw Béefe, not too thick nor too thin, steepe it all Night in good Aqua vitæ, apply it to the Temples or forehead, till the next day without removing it all night, vse this three or foure nights.

For one that vseth to Swound or faint at the heart, an excellent remedy.

TAke Rosemary, Sage, Bittony, and Margerom, of each a handfull, séethe them in a Gallon or more of faire water, till halfe the water be consumed, then take away the Hearbes, and put to the said water a good pinte of Hony, then scumme it well, then put thereto an ounce of Sticado tyed in a faire linnen cloth, so let it séeth a little while, and then take it out of the said water, and put in an ounce of Sinamon, three quarters of an ounce of Nutmegs, and as much Ginger in Powder, drinke a good draught thereof warme, first and last, for the space of fiue or seuen dayes together, and then it helpes perfectly.

To draw out a Splinter of Wood or Iron, or other things out of the Flesh.

DIp a tent in the Iuyce of Valerian, and put into the Wound or sore as déepe as you can, and tye the Hearbe Valerian being stamped vpon the sore with a lynnen cloth that it remove not off, this will not onely draw out the Wood, Iron, or other things out of the Flesh, but will also cure the sore.

An

An excellent remedy for one that is Broken bellyed or burst.

TAke 9 red Snayles, put them betweene two tyles, so that they slide not away, so dry them in an Oven, then make them into Powder, then giue the quantity of that powder of one of those Snayles in a draught of white Wine to the party grieued every other morning fasting, till it be all done, and let the party neither eate nor drinke for two houres after, if these first nine Snayles doe not throughly helpe, let the party begin againe in the same manner.

An excellent helpe for those that cannot hold their Water.

TAke the Bladder of a Sheepe, dry it throughly and beate it into powder, put it into foure or fiue spoonfuls of Vineger or water, giue it the party going to bedward to drinke that cannot hold their water, and it will remedy it.

Certaine tokens of Death in a sicke Man.

IF the Fore-head of the sicke party ware red, his Browes fall downe, his nose ware sharpe and cold, his left eye become little, the corner of his eye runne, if he turne to the wall, if his Eares be cold, if he may suffer no brightnesse, if he pull strawes or cloathes of the bed, if he picke his Nostrils often with his fingers, if he wake much, being a young man, or sleepe much being an old man, these are most certaine tokens of Death.

An excellent remedy for the removing of a Wenne.

BInde fast the Wen, then take verdigreale, Brimstone, sope, Oyle of Egges, Allome, and Hony, of each a like quantity, temper them well together and apply it thereto; it will both drive away the Wen and heale it.

For a Timpany.

TAke a pinte of Brome Ashes, eyther of greene or dry, and a quarter of an ounce of Sinamon bruised, sift the Ashes, and let a pinte thereof and the bruised Sinamon lye in steepe all night in a pottle of White Wine, then let it run through a gelly bag twice or thrice till it run cleere, put in some Sugar, and a toste vnto it, drinke thereof thrice a day, in the Morning fasting, and an houre before Supper, and an houre after Supper.

For one that is in a Consumption.

TAke foure ounces of Shavings of Harts-horne, one ounce of the Shavings of Ivory, put in a Pipkin with a Gallon of faire water, let it stand on the fire twelue houres in fusing and boyling softly close covered, then take twenty Egges in their Shells, crack their Shells, and put them in a dish with Salt, and let them stand an houre, and purge themselues, then pull them from their shells, washing them till they be cleane, then put them in the Pipkin to the Harts-horne, and let it boyle two houres, then put in a good handfull of Raisons of the Sun stoned, halfe an ounce of Liquorice scraped and sliced, and a blade or two of Mace, boyle all these till it come to a quart of Liquor, then put in halfe a pinte of white Wine, fiue spoonfuls of Rose water, two peny-worth of Saffron powdered, boyle all

all a little while, then straine it, or run it through a gelly bag, if you please you may sweeten it as you like it, put a little Salt in it, when it is cold it will be a Jelly, you may take it cold or warme three or foure spoonfuls at a time, in the Morning fasting, at foure of the clock in the afternoone, and when you goe to bed. If you doe thing this too troublesome you may boyle the Egges in Broth or Milke, so you boyle them a good while and so drink the Broth or Milke as you like best, they are exceeding strengthning and will doe you great good if it please God to give blessing to it.

To make a womans Dugs little round and hard.

LEt a woman that hath her Dugs or Paps over great flagging or hanging downe, annoynt them often with the Juyce of Savory it will draw them up; and make them little, round and hard, and seeme as the Dugs of a Maid.

For Lamenesse in the Ioynts.

TAke of good Aqua Composita and Oyle of Roses, of each a like quantity, and mixe them well together, and annoynt the grieved therewith Morning and Euening, untill he be well which will be within a little after, but rub the place with warme clothes well before.

An excellent Antidote against the Plague or Poyson.

TAke two Walnuts, two Figs, twenty leaves of Rew, and one graine of Salt, stampe them and mixe them all together, eate it in the morning fasting, and you shall be safe from the Plague or poyson that day.

An excellent Preservative against the Plague.

TAke Sage, Hearbe grace, Elder leaues, and Bramble leaues, of each a handfull, take also a quart of white Wine, and a good race of Ginger beaten small or grated, stampe the Hearbs with the Wine and the Ginger, then strain it through a cloth, take a spoonfull of this Medicine every morning fasting, for nine dayes together, after the first spoonfull you shall be safe for twenty foure dayes, and after the nynth spoonfull, you shall be safe for two monethes. But if it shall happen that you be stricken ere you drinke of this, then take a spoonfull of the water of Bittony, with a spoonfull mingled altogether and drink it, it will expell the venome, and if the sore doe appeare, then take Bramble leaues and Elder leaues, of each a like quantity, stampe them and make a Plaister thereof, and lay it to the sore, and it will heale it with Gods helpe.

How to breake a Plague sore.

TAke black Snayles and leauened Bread, stampe them together make a plaister thereof and apply it to the sore, and it will breake.

For a paine or swelling in the Privy parts.

TAke or white Wine, Vineger, and Cow-dung, boyle them to a Poultis, and when it is ready, put thereto a little oyle of Roses, and if the griefe doe proceed of a cold cause, put thereto some Camomile flowers and apply it hote.

Another for the Cods that are swolne.

BEate Comminseeds into Powder, Barley Meale, and Bone, of each a like quantity, fry them together with a little

Shéepes suet, beate it and binde it as a plaister about the Cods.

For the paine of the Mother.

BEate Nettleséeds into Powder, and drinke a spoonefull thereof, or somewhat more, in good Wine all wageth all paine of the Matrix and griefe of the Mother.

For an Ache in the Ioynts, a Plaister.

TAke a good quantity of the Inner barke of Elder, boyle it in your owne Wine, make a plaister thereof, and apply it to the place grieved, as hote as you can suffer it.

For the Ache in the Backe.

TAke Camomill and Mallowes, of each a handfull, séethe them in running water till they be soft, then chop them small and put thereto a handfull of Damaske Rose leaues, then boyle all in a pinte of the Oyle of Roses, and being warmed annoynt the Back therewith Morning and Euening, then make a plaister of the Hearbs and apply it to the Backe.

Another speciall good Medicine for the same.

TAke a pound of new Ware vnwrought, Stone pitch and Rosen, of each a quarter of a pound, Venice Turpetine, or other ordinary Turpetine two spoonfuls, white Lead halfe a pound, Shéepes suet, and Déere suet, of each halfe an ounce finely chopt, boyle all these together, with a pinte of Oyle Oliue till it come to a Salue, then spread it on the fleshy side of white leather, and so apply it very warme.

Ap

For a Burning or Scalding.

TAke fiue or fixe spoonefuls of Sallet-oyle, and as much of Running water, beate them together till they be well incorporated, then annoynt the place therewith, and then lay thereon a Wort leafe, it will both flake it, and heale it.

Another being a most excellent Medicine for the same.

TAke of the hearbe Periwinckle, fry it in a panne with fresh Butter, or fresh Greafe and Sheepes dung newly made, when it is well fryed straine it through a cloath, and it will bee like Salue, then spread it on a Linnen cloath as broad as the sore is, and apply it thereto. It will cure it, though it were scalded or burnt to the guts, if it be taken in time, and renew the plaister Morning and Euening.

An excellent helpe for the Piles.

BUrne two or three Brickes red hote, and put them into a Panne in a close Stoue, sprinkle Vineger vpon them, and let the party sit vpon the Stoue that he may receiue the fume thereof into his fundament, vse this three or foure times if need require.

Where Medicines effect, give God the glory.

A necessary and briefe Relation of the Contagious disease of the Pestilence, with the Causes, Signes, and Cures of the same.

By W. BORASTON *of* Salop, *Practitioner in Physicke and Chyrurgerie.*

PART. XII.

Wherein is shewed the Causes with most certaine Preservatives against the Infection thereof.

THis contagious Sickneſſe called the Pestilence, is no other thing then a preſſure, Contagion and Whip, which GOD out of his indignation vseth to chastise men for their Transgressions, as it is written in the 28 of Deut. saying; If thou wilt not obey the voyce of the Lord thy GOD, and keepe and doe his Commandements; the Lord shall make the Pestilence to cleave unto thee. For God the Creator of all things is the chiefe and principall mouer of all things created, and vseth them as secondary meanes to execute Punishment against the offenders. So that the Pestilence is either Supernaturall, and immediately commeth from God to Man: or Naturall, as

when God punisheth Man, he performeth it by his Creatures.

Also the Pestilence supernaturall, is to be understood two manner of wayes, that is to say; either when God doth it wholly from himselfe, or else permissiuely hee suffereth Sathan to punish Man, for the reasons aforesayd: Hee being the most cruell Enemy both of God and Man, who grieveth and repineth at mans felicity, and enviously seeketh to extirpate and rote out all Mankind. Euen as the History of Job testifieth. So that his power is also two-fold, viz. Hee eyther doth this office of himselfe, or else by Inchanters or Witches, (Exodus, 7, Chap. and 8,) of whom Christ spake, Act. 8. Math, 7.

The Pestilence naturall, is also taken two manner of wayes: Then one generated from an Astrall Impression, the other, from the Microcosmus or little worlds Imagination. The Pestilence of Impression, procéedeth from the Firmament of Heaven, when God punisheth man by second causes, hée vseth the Conjunction of Saturne and Mars, and other Starres, and Eclipses for correction; euen as a Father chastiseth his Child with the rodde. The arsenicall Sulphurious, Antimoniall, Napellosous, and Cicutosous beames of the Starres, infects the nutriment both Spirituall and Corporall. This is the generation of Pestilence, procéeding from the influence Astrall.

Lastly, Paracelsus in his Booke De occulta Phylosophia, sayth; That of Imagination springeth the Pestilence, as is there instanced betwéene two Brothers.

Also it is reported, that a man having the Hemerhodes and the Pestilence together, aspecting another being sound, infecteth him also; yea, very many much more, by the intuition and earnest beholding of women, Que simul Menstruorum & Peste laborant. Moreover, by the breath, heate, sweate, smell, habitation, and garments from the Sicke, the Pestilence is propogated, and créepeth from one house vnto another, and infecteth the Inhabitants thereof, so that it procéedeth of an invisible

visible essence, Spirituall and Astrall. or not of any humour or Liquor onely.

Presages and Judgements, taken from the Superiour bodies, and Constellations of the Heavens.

Amongst all other bodies Celestiall, there are two, called evill and malicious, which are Saturne and Mars, as afore-said; by whose bad influence manifold infirmities, especially of the Pestilence ariseth: For Saturne through Cold, causeth Rheumes, Elephantia, &c. Mars by reason of Heat, bringeth forth Feavers Pestilentiall, spitting of Blood, Plurisies and such like. Consider well, the entring of the Sun into Aries, by true Equation of the houses and Planets, for that influence hath more domination, then haue all other influences of the whole yéere beside, (except the superiour Conjunctions of the Planets, or some great Eclipses.) And this entring of the Sun into Aries, passeth all entrings of the Sunne into any other signe. Therefore, consider how the Lord of the first house in the figure disposed, for he is the Lord of the Sickneſse viz. You must consider, whether hée be impedite or no. And if hée be impedite, there shall be many Sicknesses according to his nature and his house, that is the first house.

As for example, be it in case that Saturne is Lord of the first house, and some Earthy signe is in the same house, then most commonly the sickneſse of that yéere, shall be of like nature, that is cold and dry. And ouer this you must consider, whether the Lord of the first house hath any aspect with the Lord of the house of Death; to him, then most commonly the end of those sicknesses that are cold and dry, shall be death.

And likewise, as it is declared of the entring of the Sunne into Aries. So must it be sayd of the conjunction of the Sunne and Mone through all the yéere, marking euery nature of the

Planet being in the sixt house. If there be any, and the aspects to those two houses aforesaid,

Also consider, whether this entring of the Sun into Aries or any of the conjunctions of the Luminaries, be in the eight house or no, for then it shall be much worse. Note also, that if the Eclipse of the Sunne or Moone be in any Angles of the Nativity of any person, or in any of the Angles of the revolution of his Nativity, then he shall suffer sicknesse according to the nature of the same Angles. And if the Eclipse be in Medio Cœli, hée shall suffer hurt in his honor and fame. And if it be in the Ascendent, he shall be grieued in his body, and so forth of the other houses. But it shall be the worser in case the Eclipse be in the ascendent, especially if it be the Eclipse of the Sunne, for that is the more dangerous of the two. For asmuch as the effect of the Eclipses of the Moon is alwaies finished in the space of one yéere at the most, sometime in lesse, and for the most part in thrée moneths. But the effects of the Eclipse of the Sunne is very long or it come to passe. Sometimes twelue yéeres, as Ptolome in his Centiloquio witnesseth.

The Astrologians take the judgement of the yéere, by the entring of the Sunne into Aries in the first minute. And if it then happen, that all the ill Planets be in the eight house, which is the house of Death, they say; that yéere shall arise a Pestilence and divers other sicknesses, according to the nature and conditions of those Planets. And if the Moone in the same entring, be néere vnto the conjunction of the Sunne, that is to say, within two, or thrée, or foure degrées: That yéere shall be a death of Pestilence Universall, and that shortly after that Conjunction; especially at the comming of the Moone and evill Planets to infortunes: and as the infortunes be, the effects shall so appeare, be they more or lesse.

Furthermore, you must consider the great conjunction of Saturne and Jupiter, in the 13 degrée of Scorpio, as it was in the yéere, 1625, in the last of August, which conjunction changed from an Ayrie triplicity into a watery, and it was in a watery

Signe,

Signe, whereof there chanced very much raine, and thereupon followed excessiue humectation and moystning of mans body, which by and by turned to putrifaction, and thereupon ensued many perilous and corrupt Feauers, Pestilence and Agues, as Phalerus and many others haue related, specially because the coniunction of Saturne was exalted in the North aboue Iupiter, which Saturne is of ill influence.

Furthermore, there are assigned seaven Prognosticks, presages, or signes of the Pestilence, more common and vsually obserued, as hereafter follow: *viz.*

FIrst, when in a Summer day, the Weather is often changed, as in the morning like to raine, and after standeth still cloudy, and at last, the winde turneth into the South.

The second is, when often in the time of Summer, the dayes sheweth wholly obscured, as if it would Raine and yet not raine, and then if it doe so continue long, it is to be feared a great Pestilence will after ensue.

The third Signe is, when there are many Flyes vpon the Earth, for this signifieth that the ayre may be venomous and infected.

The fourth Signe is, when the Stars doe seeme often to fall, for it is a token that the ayre is corrupted by many venomous vapours, which ascendeth.

The fift signe is, when Comets doe seeme to flye in the ayre as it appeareth in Meteors, and that those happeneth, when the Comet appeareth, it signifieth Blood-shed, Warres, &c. Vnde versus.

Mors furit, urbs rapitur, Sevit mare, Sol operitur,
Regnum mutatur plebs peste fame cruciatur.

The sixt signe is, when many Thunders and Lightnings happeneth, and specially from the South part.

The seaventh is, when many Winds proceedeth from the

South part, for they be foule and vncleane: when these signes appeare, a great Pestilence is much to be feared, except our Lord Omnipotent avert it.

Meanes to prevent Infection, the Causes and Prognosticks, being already declared.

NOw shall it be directed, by what meanes every man ought to preserue himselfe from this infection. And according to the speech of David saying, that a man ought Divertere a malo, ad bonum, to turne from evill and doe good. And most humbly, Peccata sui confiteri, to confesse his sinnes; for in the time of Pestilence, Penitency and Confession are to be preferred before all other Medicaments, and withall to change the place for a more ayre. But if it cannot be done conveniently, in as much as possible may be, let all causes of corruption be euitated and avoyded, and consequently Venerie. Also the Wind proceeding from the Meridian or South poynt, is contagious and infective naturally: Therefore in the time of the Pestilence, the Windowes on the same side the house ought to be shut vntill one of the clock in the afternoone, and let the Windowes bee open towards the North-part. For the same cause, let there bee no evill sents or smels, as from Stables, streets, and fields, where dead carkasses corrupted and putrified may annoy you, and chiefly putrified Waters, as from sinckes and houses of Office, for Paracelsus saith; Omne putrifactum mere est venenum. And most commonly we find they dye in greatest number, where the ayre is corrupted with these annoyances; For Sicut per odorem, aromaticam cor & spus recreantur, ita ex nocivo fetore debilitantur. Therefore the house is to be kept, that no infective ayre enter therein, especially that which is humide and moist, which naturally causeth putrifaction in the house or places where one sleepeth: For prevention thereof, the same house or places ought to be ayred with fires, of Wood, yelding cleare flame, and withall to fumigate the rooms with

these

these Herbs and seeds subscribed, Bayberries, Juniper, Abery, Organy, Wormewood, Isope, Rue, Mugwort, and of Lignum Aloes, let these fumes be inspired and taken at the mouth and Nosthrils, so that it may penetrate into the inferior and inward parts.

Let all Superfluity and overmuch repletions be restrained, for Avicen in 4 Canonis, saith; Illi qui repletionem semper curant periodum & finem vitæ suæ abreviam.

Likewise, the common Bath is to be avoyded; for Modicum fermentum totam massam corrumpit. Finally, communities and concourses of people are also to be left off, as much as possible may be; least the breath of the infected be received. But in case they cannot be shunned, let these Remedies bee used which hereafter follow.

The first Preservative.

When one ariseth in the Morning, by and by let him eate a little Rue, washt in cleane water, and sprinkled with Salt, with one or two Walnuts well cleansed. If that can not be had, let him eate some Bread or a toast intincted with Vineger, especially in a Turbid or cloudy day. Also in the time of Pestilence, it is better to stay within doores, then to goe abroad into any Towne or City, and let the house especially in the Summer, be sprinkled with Vineger, Roses, and Vine-leaues; also it shall be good oftentimes in the day, to wash the hands with water and Vineger, and afterward to cleanse the face, and to smell vnto the hands washed, as aforesaid. It shall be also a wholesome course as well in Summer as Winter to smell vnto sowre things. And for those that are visitors of the sicke, to take a spunge or piece of bread steeped in Vineger, and to hold to the Nose or Mouth; for all Acetosus and sower things doe so close the powers, and passages of the humors, that no venomous ayre can enter therein, as by experience I haue often found. Also if you take Rue, Wormewood, Sage, Marigolds,

Marigolds, of each three handfuls, infuse them wholly in a gallon of Ale newly tunned up, and paste it close that no ayre breath out, and after that is fined for 12 houres, take five or seaven spoonefuls thereof mixed with the best Venice Triacle in quantity of a Beane, and moderately walke thereon, and doe thus every morning before you goe forth of your house, as long as the sickneſſe continueth, and renew your drinke as occasion requireth to prevent the impression of the contagious ayre.

Another Preservative.

TAke Aloes cleane washed in Rose-water halfe an ounce, of good Myrrhe, of Saffron, of each two drams, of Bole-Armoniack prepared one scruple, of Sæd-pearle one scruple, of the syrup of Lemons as much as will make it in forme of paste made in Pills, and take thereof every morning the weight of a groat, fasting; and within one houre after, to take a little thin broth, Ale-berry, or white Wine, and fast thereon three houres after, and then to use your accustomed diet.

Another.

BUt if the body be very costive and distempered therewith, then may yée use these Pills in quantity as aforesaid; Every morning for foure or five dayes together if néed require, and prepared as thus: Take of Rheubarbe, Myrrhe, of each one dram, Aloes two drams, Zedoarie roote, Saffron, of each one scruple, syrup of Roses solutive, as much as will suffice to make it in forme of Pills, and to take them in manner as afore directed.

Another Preservative.

TAke of Methridate, conserve of Roses, of each halfe an ounce, Bole Armoniack prepared two drams, mixe them together, and take thereof as much as a Nut at once, and fast thereon two or three houres after.

Or else you may take of Treacle of Andromachus, and of Methridate, of eyther two drams, of conserue of Roses, three drams, Bole Armoniack prepared two scruples, of the séeds or rootes of Angelica two scruples, of the séeds of Citrons halfe a dram, of the sirrupe of Lemons, halfe an ounce, mixe all together, and take thereof the quantity of a Hasell nut, in the morning or at any time of the day, else (if you goe into any throng of people) and fast a while after it.

There are also many other preservatiues more costly, yet far more powerfull in their effects, which may be had at the hands of the Chymists, as Potus Pestilentialis Paracelsus, whereof one dram being taken in the morning fasting, and to sweat thereon, is a preservatiue for the Pestilence for fiue dayes.

The second preseruatiue is, Sulphur sublimed with Myrrhe and Aloes, halfe a dram with Sugar thereof being taken in the morning, preserueth a man all that day from all Astrall impression.

The third preservatiue is, Zenechthon Paracelsi, which being hanged about the necke, hindereth the attractiue power of the Microcosmus, or little World, which is Man.

The fourth, against the intuition or venomous aspects of women, and men as aforesaid. Is Chelidonia gathered in the full of the Moone, and carried about one.

The fift, for them which are visitors of the sicke, let them hold in their mouth Frankensence, and withall let the infected at the same instant hold also in their mouth of the rootes of Imperitoria.

The first, is the essence of Harts and Stockes blood.

The seaventh which is most potent and powerfull, is Alexipharmacum Spagiricum, whereof being taken in a morning, the quantity of a Beane or lesse, with Sugar or in any other conuenient liquor, hath a marvellous effect.

Also for correction of the ayre, *R. Sulphuris lib. ss. Thuris zi. ss. Assæ fetidæ z. ss. Pulverizantur & misceantur.*

To this Powder adde a double quantity of the Cortex or

shels of Bayberries, of white Amber halfe a quart. Take of this Powder two drams, and cast it upon coales, and make a perfume thereof daily twice or thrice.

For want of this Powder you may take the wood of Juniper, and vse it in like manner, but it is nothing so good as the powder.

Rules to be observed in Common Communities.

SUch things as doe rarifie and subtile the spirit inferior, are Saffron, Cassia, Fistula, Planten, with mirth in measure, these doe specially serue in common communities, and Companies, where quickly one is infected of another. The eyes are obscured and darkned by an infective ayre, if a man carry not the foresaid things or such like in his hand. Therefore it shall be a safe course to wash the eyes, mouth and hands oftentimes in the day, with Rosewater mixt with Vineger as aforesaid, but if both cannot be had, let Vineger alone be vsed. This being observed, thou mayst with more security enter into any company.

To keepe the body soluble is thought to be an effectuall remedy, if it be not laxative naturally, let it be provoked artificially by suppositors, for which purpose also serueth the Pillulæ Pestilentiales which may be had at the Apothecaries. Let there be also fire made in the house, because it much hindereth Celestiall impression, and clarifieth the ayre.

To take Treacle is also profitable and good, as well for the sicke as whole. I meane the right Venice Treacle, or Treacle of Andromachus (or Jeane-Treacle) if it be administred twice in a day with pure and cleare Wine, Beere, or Rosewater, in quantity of a small Beane or Peasle at each time, mixt with two spoonfuls of any of the foresaid Liquors: Let Dinner bee deferred vntil Midday, whereby the Treacle, may haue its operation in the body. Then chuse a good messe of meate with pure Wine, drinke is to be taken oft in the day, but not much at once, because, Nimia Superabundantia putrifactionem humorum inducit.

Beware

Beware of all hote things in meates, as Pepper and Garlick; for although Pepper purgeth the braine of Flegme, and likewise of Spirituall Members from Vilcous and clammy humors, yet it heateth overmuch, and Calefaction and heate causeth Putrifaction.

Bitternesse is more wholsome then hote Odours or Savours: Garlicke, although it purgeth also Flegme and casteth forth evill humors, provoketh appetite to Meate, and permitteth not any bry ayre to enter; because it perturbateth and vexeth the eyes, and heateth the Head of every one which often vseth the same; therefore it cannot proue agreeable: For the Pestilence through the vse of hot things is oftentimes augmented and increased. All kind of meates by so much easie they are of digestion, so much better they are. In the morning boyled meates are more to be commended, but in the evening roasted. Brothes and Pulps are to be eschewed, except they haue some pleasant sowernesse; for sower meates in time of Pestilence serveth to all Medicines. In like manner all fruits must be refrained, except those of a sower taste, as Cherries, Pomgranats, or a little quantity of a Peare or Apple in place of Medicine, for most fruits commonly inducth putrifaction. As for Spices which are commonly vsed, and convenient, are Ginger, Sinamon, Cumin, Mace and Saffron, with these are made sauces for the richer sort. The poorer folkes may eate Rue, Sage, Walnuts, Parcely minced and mixed together with Vineger. These doe hinder putrifaction.

Likewise, beware yée dread not death overmuch, but thinke well to liue: For he that dreads ouermuch, shall imagine hée féeles pricking and moving thereof at the cleansing places in his owne conceit, when he féeles nothing.

Having set downe sundry meanes for prevention, It shall be convenient to speake of some signes and tokens, whereby a man may judge whether he be infected with the Pestilence or no, and they are these that follow.

The first, is great paine and heavinesse in the Head.

The second, when the body is inwardly affected with heate, and the outward parts cold and ready to shake, and is thirsty and dry withall.

The third is, difficulty of breathing, and that with paine.

The fourth signe is, he hath a great desire to sléepe and can hardly refraine it: Sometime want of sléepe and cannot obtaine it.

The fift is, paine and swelling in the stomacke, breaking forth with stinking sweats.

The first signe is, divers, and heavy lookes of the Eyes, séeing all things of one colour; as grésne, or yellow, and the colour of the eyes are also changed,

The seaventh signe is, losse of appetite, unsavory taste, bitternesse of the mouth, sower and stinking.

The eight is, wambling of the stomacke, and a desire to vomit, and sometime vomitting humors bitter & of divers colours.

The ninth is, the Pulse beateth swift and déepe.

The tenth is, heavinesse and dulnesse in all the body, and faint, and weake limbes.

The eleaventh is, the Urine most commonly is troubled, thicke like Beasts water, and stinketh, but smell it not if you loue your health; but oftentimes the water doth not shew at all, especially in the beginning of the sickenesse.

The twelfth and last signe and surest of all other is, there ariseth in the Necke, under the Arme, or in the flanke a tumor or swelling, or in some other part of the body, there appeareth a red, grésnish, or blackish coloured sore: This is an apparent signe of infection with the Pestilence.

Assone as by the signes and tokens aforesaid, if any one perceiveth himselfe to be infected with the venomous quality of the Pestilence, let him take of the foresaid Potus Pestilentialis Paracelsi, in quantity agréable unto the age of the Patient, that is to say; If he be aboue Fourtéene, he may take there of at a time, halfe an ounce or a good spoonefull; But if he be of younger

ger yeares, two drams, or more or lesse according to the condition and respect of the Patient, and let him be well covered in his bed with cloathes, and sweat thereon for foure or 5 houres after. Within five houres after that, let him take the like dosse, and againe let him sweat. After five houres are past, let him take the third dosse; especially, if the Patient feeleth and perceiveth any punctions or prickings remaining: For which the third dosse (God willing) all the venome will be expelled and driven forth.

For three dayes following (the venome expulsed,) every morning the Patient shall take one dosse of the said liquor or drink, whereby nature may be corroborated and comforted. Alexipharmacum Spagiricum will performe the same, of which you may give unto them that are above Fourteen yeares one dram, but unto them that are younger halfe a dram, and that thrice in foure and twenty houres space. And for three dayes one dosse every Morning in Wine, Rose-vineger, or other appropriate waters.

And when the Apostumation of the Pestilence commeth forth, a Cataplasme of Figges, and the fruit of Alkakengie, of each a like quantity bruised together, shall be applyed thereon, and it will breake it presently; For Venenum, venenum attrahit.

And this you must remember, that if the Botch arise neere unto the heart before you sweate, that then you apply this defensative unto the heart upon a fine linnen cloath thinly spread, as broad as will cover the heart, which Medicine is thus prepared.

Take of good Treacle of Andromachus, halfe a dram, red Sanders, of Terra lemnia, halfe a scruple, Rose-water and of Vineger, of each as much as will suffice to make an Unguent, and let it be applyed as above directed.

When the Apostume first appeareth, you may (if you please) take Walnuts, or Filberdnuts, Figges and Rue beaten together, and apply it thereto.

Also, when the said Apostume breaketh and the venome penetrateth

netrateth the heart, whose signe is perceiued by the lyne from the Center or middest poynt of the Apostume leading to the heart: Bruise then some of the grene plant called Vua inversa, or Leopards bane, and apply thereto; but if it cannot be gotten grene but withered, then macerate it in Wine or Vineger, and apply it after the same sort, and let it be repeated twice or thrice ouer: for this doth extract and draw out the venome mightily, the Patient being in an agony; and doe reuoke and call him back as from the Graue, and driueth many into admiration thereof.

Against the Symptomes of the Pestilence.

IN Constipations and Costiuenesse of the belly, the Patient may vse some Purgative Medicine, except it be at such time when the Botch or Carbuncle appeareth, or any other Sores of the Pestilence growing towards ripenesse, for if it be done, then it will contrary to nature proue her intention.

But the second day after Sweating, if no Botch or sore appeareth, then may he vse eyther Sena or Rhewbarb, or the extract of eyther. They that haue any of the Fluxes of the bowels, called Diarrhea, or Disenteria, ioyned with the Pestilence, morning, Noone and at night, they may take halfe a scruple of Crocus Martis, in the extract of Acorus Luteus, to the full effecting of the cure. They that are vexed with burning heates, let them dip linnen cloathes in Rosewater vitriol, and with the iuyce of Semper vive, and apply to the pulses, & when the same cloathes are dryed, let them be wet againe in the same liquor and applyed in like manner.

And if the Patient be very dry and thirsty, giue him of this Iulip three or foure spoonfuls at once, viz. Take of Rosewater, of the waters of Endiue, Buglasse, Sorrell, sharpe Vineger, and of the iuyce of Lemons of each foure ounces, of Sugar one pound, boyle them a little with a gentle fire, and when it is cold,

giue

giue thereof to drinke three or 4 spoonfuls at once. Or else, take of the waters of Roses and of Buglasse, of each three ounces, of the Syrrup of Endiue and Lemons, of each two ounces, of the Oyle of Vitriol one scruple, mixe them, and take them as aforesaid. If the Patient cannot sleepe, if after vomitting Bezoardicks, and other meanes fit to evacuate grosse humours, a man may giue the Patient Laudanum Paracelsi, three graines thereof in Cardus Benedictus water, or for want thereof the Temples of the Patient may be annoynted with this Oyntment. Take of Vnguentum Populionis, of Vnguentum Rosarum, of Vnguentum Alabastrinum, of each halfe an ounce, of the Oyles of Violets and of water Lillies, of eyther two drams, of Opium one scruple or two, first dissolved in Rosewater, and then togethermixed; annoynting the Temples therewith, will both cause sleepe and stay raging. Or if you will you may vse this.

Take of the Syrrup of Violets, of the Syrrup of Lemons, of the Syrrup of Poppie, of each one ounce, of Diascordium three drams, let them be mingled together, and giue thereof sometime to the Patient to drinke for the foresaid purposes.

If through the heate of the Stomack, the Mouth, Throate and Tongue be hot, dry and furred. Take French Barly, Sinckfoyle, Violet and Strawberry leaues, of each one handfull, of Woodbine and Columbine leaues, halfe an handfull: Boyle all these in a quart of faire water, and to the same Liquor strained out put thereto of Diamorum and of Mel rosarum, of either two ounces, of the Oyle of Sulphur as much as will a little sharpen it, and let the Patient with some of the same liquor warmed, gargarize and wash his Mouth, Tongue and Throat.

Of Fleubotomie.

FLeubotomie may be vsed once in a moneth, except age or any other cause prohibite it, as in women with Child, or on them that are brought low by sickneße, or on them that are subject

subiect, to any flure of the Belly, or on them which are already infected with the Pestilence, and the Botch or Soze groweth towards ripeneſſe.

Let Blood-letting be done vpon the veyne Basilica, whether it be in the right or left Arme, before hée eate or drinke, and after the opening of the same let the Patient be jocund, merry, and chéerefull, and to drinke Wine or Béere, but alwayes temperately. Neither is it lawfull nor conuenient to sléepe the same day that the veyne is opened, if any féeleth himselfe infected with an Impostume, then let him altogether refraine sléepe and prevent it by walking, for in sléepe, heate inwardly inducetb the Venome vnto the Heart, and other Spirituall Members, in such sort, that scarce any Hearbe may revoke the same venome vnto its former estate, which thing happeth not, as long as a man is in motion.

But it may bée, some men will aske, of whom is sléepe to be avoyded? What if he should haue a continuall sléepe? To this I briefly answer, that in the time of Pestilence, if any haue an appetite to sléepe presently after he haue eaten any thing, then such desires ought to be hindered for a space, eyther in the Garden or Fields for an houre, and then with naturall sléepe the body may haue for one houre its naturall refection and rest.

Therefore Avicen saith; That if a man will sléepe, he ought to drinke a good draught before his sléeping, because in sléepe he attracteth and draweth many humours, and those euill humours are repelled by the humour of a good draught: But againe, if a man shall aske, when a man is Infected how hée ought to know it. To this I say and answer, that a man that is infected, the same day he shall not eate much; because he is repleat with euill humours, and presently after Dinner he hath a desire to sléepe, and perceiueth a great heate with coldneſſe, hée hath great paine with coldneſſe, and hath great paine in the former part of the head, but all these are put away by moving hither and thither, and for to walke hée is not able by reason of ouermuch vnweldineſſe and sluggishneſſe of body, for a man infected

seated hath alwaies a desire to sléepe, because the venome infernall doth perturbate and trouble the spirits vitall, so that it alwaies tendeth to rest, by these signes and all others before related, a man may alwaies perceiue himselfe to be infected. If he will not giue credit vnto it, let him make tryall for halfe a dayes space, and presently he shall féele the Apostume vnder his Armes or about the groine, or else about the Eares. Therefore the chiefest remedy is, if a man perceiue all these tokens in the time of Pestilence, that he shake off sléepe as I haue said before, for as by the reasons before also alleadged it is manifest, that in sléepe the Spirits vitall doth rest, but the venome is scattered, through the membraunds from one place vnto another, as I haue often obserued. This being truly marked, when a man findeth himselfe infected, as soone as possible may be, let him let blood in as ample manner that he almost faint thereon; for the taking of small quantity of blood stirreth vp the venomous quality more forcibly. If a man will not cut many veines at once, then hée shall suffer to goe ouer the same veine incided as before said, euen vnto the retardation and staying of the Blood.

Also best that is let blood, whether he be infected or not, hée must also shunne sléepe the whole day euen till midnight. And alwaies in the same part of the body that the Apostume shall appeare, shall be made the incision of a veyne.

As for Example.

If the Apostume shall appeare vnder the right Arme, Phlebotomie shall be made in the middle part of the same Arme, from the veyne Mediana; but if vnder the left arme the Apostume sheweth it selfe, then must you open the Mediana, as afore said, in the same Arme, or the Hepatica, that is to say; in the veyne about the middle finger. If the Impostume be about the Groyn, let a veyne be opened in the Foot, about the Héele on the same side. If the Apostume be in the Neck, Phlebotomize the Cephalica, about the Thumbe in the hand of the same side, or the Me-

diana of the same Arme, or in the hand on the same side about the lesser finger. If it shall appeare about the the Eare, incide the Cephalica on the same side, or the veyne which is betweene the fore-finger and the thumbe, least many venomous vapours invade the braine. Or the veyne which is about the lesser finger, or about the Article, which of Physitians is called Basilica. If the tumour shall appeare about the shoulder blades, heart and Throat: Use scarifications with application of Ventosits; And first let blood on the Median. If the Apostume appeare on the backe, open the veyne called PediaMagna. And all these may be let blood, if a man haue not slept before the knowledge of the Apostumation: But if he féele such Apostumations after sléeping, then bléeding ought to be made on the contrary part, as if the Apostume appeared in the right arme, the Basilica or Liver veyne; or Mediana in the left arme, shall be opened.

And if the Apostume sheweth under the right arme, let it be as it is spoken of the left arme, and so of other places in which the Apostumation appeareth, and whensoever blood-letting is to be used, let it be alwaies done in opposite manner: And if he that haue béene let blood be very weake, then may he sléepe after the midst of the day, and before the midst of the day, hée ought to be in continuall motion, either riding or moderately walking.

And if afterward, the Botch increaseth feare not: For it is a token, that nature putteth out the venomous quality, and restoreth a man to soundnesse, then may you apply such remedies thereto as is aboue mentioned.

And if any there be, that shall receiue benefit and recovery by these directions; First let him thanke God that hath created Medicine of the Earth to heale his people: and secondly, pray for me a sinner, the writer of this little Treatise, for to that intent I take the paines.

A Medicine for the Plague, or for sickneſſe of the Soule.

TAke a quart of Repentance of Ninevie, and put thereto both your handfuls of ſervent Faith in Chriſts Blood, with as much Hope and Charity, of the pureſt you can get in Gods ſhop; a little quantity of each, and put it into the veſſell of a cléere Conſcience, and let it boyle well in the fire of Loue, ſo long till thou ſéeſt (by the Eye of Faith) the blacke ſoame of the loue of this World ſinke in thy ſtomacke: then skim it cleane with the ſpoone of faithfull Prayers: that done, put in the powder of Patience, and take the Immaculate cloath of CHRISTS pure Innocencie, and ſtraine all together through it, into Chriſts Cup: then drinke it burning hote betimes next thy Heart: this done, reſt from the beaſtly Converſation vſed in times paſt, vpon the Bed of Chriſts pure Innocency, and cover thée warme, with as many clothes of Amendment of life; as God ſhall ſtrengthen thée to beare, that thou mayſt ſweate out all the vile poyſon of Covetouſneſſe, Idolatry, and the participation thereof, with all kinde of Whoredome, beggerly Pride, Oppreſſion, Extortion, Vſury, Prodigality, Swearing, Lying, and Slandering, Envying, Wrath, Sedition, Sects, Theft, Murther, Drunkenneſſe, Gluttony, Sloth, with ſuch like, ſweat cleane out of thy Heart, thy Head, thy Bones, and thy Body: with all the other powers or parts of thée: and ever waſh thy Heart, and Eyes, with pure Humility, mixed with the Feare of God, and lay the ſwéet Camomill of good Converſation hard to thy Noſe, leaſt thou ſhouldſt ſmell more

then thine own. And when thou feelest thy selfe altered from all these afore-named vices, take the powder of Say well, and lay it vpon the top of thy Tongue, to sauour thy mouth withall, and the Eares of the hearer: but drinke thrice as much Doe well daily: And then take the Oyle of God-workes, mixed with the same Mercy that God hath willed vs to vse, and annoynt therewith thine Eyes, thine Eares, and thy Lips, thine heart, and thy Hands throughly: that they may be light, nimble, quick, and ready, to minister vnto the poore, and dispersed members of Iesus Christ, euer as you are able, and see occasion, but beware thou takest not Wind in the ministring therof, least deadly dust of Vaine glory, and Hypocrysie, doe thee much harme, and to keepe a dyet for thy Heads sake, vse the hot Broth of Holinesse; and Righteousnesse continually, and feed thy selfe well, with the spoone of godly Meditations in Gods holy Word; then annoynt thy selfe with the Oyle of Gods peace; this done arise from Sinne willingly, and take vp Christs Crosse boldly, beare it thankfully, and walke the course worthily, and thou shalt liue everlastingly, &c.

A Prayer.

O Eternall God, and most sure comfort and consolation in all Afflictions, which healest the sicke Soules oppressed with Sin, which ministrest mercifull Medicines to the repentant Heart, and doest refresh the sinfull sinners, that thirst after thy precious goodnesse, most humbly we beseech thee haue respect to our deadly diseases, & purge them with that spilling of thy most precious Blood, that we may be made cleane and sound in thy sight, to receiue thy healthfull salvation of our Soules, and to rest with thy holy Congregation, and heavenly Fellowship in thy glorious and everlasting Kingdome, already purchased for vs, Amen.

FINIS.

A very neceſſary Table, wherein the Reader may finde out very readily any Medicines or Cures, contayned in this Booke.

PART. I.

OF Chyrurgerie and what it is. Containing alſo the Anatomie of Mans Body, with all the ſeverall Parts thereunto belonging very diligently treated on; by Mr. *Thomas Vicary* Eſquire, Sergeant Chyrurgion to King *Henry* 8. K. *Edward* 6. Q. *Mary*, Q. *Elizabeth*, &c. divided into ten Chapters. Fol. 1

PART. II.

Of things neceſſary and uſefull for every Chyrurgion to have in a readineſſe; as Inſtruments, Medicines, Powders, Vnguents, Emplaiſters, Hearbes, &c. Fol. 58

PART. III.

Of Wounds; as firſt, a Definition by their Cauſes. Secondly, what they are. Thirdly, their Cure, conſiſting of a five-fold ſcope or intention. Laſtly, how one wounded, ſhould bee reſtrained from divers meates in his Dyet. Fol. 61

PART. IV.

Of Remedies very uſefull and neceſſary for all Captaines and Souldiers that travell eyther by Land or Water, to heale all Wounds of what kind ſoever they bee of, or in any part of the body (by Gods grace) if they be curable. Fol. 65

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PART. V.

Of the rare Treasure of the English Bathes, written by *W. Turner* Doctor of Physicke. And set forth, for the benefit and Cure of the Poorer sort of people, who are not able to goe to the Physitians : by *W. Bremer*, Practitioner in Physicke and Chyrurgerie. Fol. 79

PART. VI.

A briefe Treatise of Urines, as well of Mans urine as of Womans, to judge by the Colour which betokeneth Health, which betokeneth Weaknesse, as also Death. Fol. 95

PART. VII.

A Physicall Discourse, shewing how a man may governe himselfe at Foure times of the yeare, &c. Of the Nine Tastes. As also, signes of Sicknesse by Egestion, with judgement of the Pulses by their disorderly beating. Fol. 99

PART. VIII.

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PART. IX.

Of the making of divers and sundry Unguents, or Oyntments, for many severall Diseases, &c. Fol. 119

PART. X.

Of the making of many, divers and sundry Emplaisters, for the Curing of severall Diseases, &c. Fol. 130

PART. XI.

Of Medicines and Remedies for to heale all Diseases cureable (by the grace of God); And first, a most excellent Remedy to helpe the Fluxe of the Body, with a Discourse thereon. Fol. 143

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PART. XII.

Being a Treatise of the Pestilence, by *W. B.*

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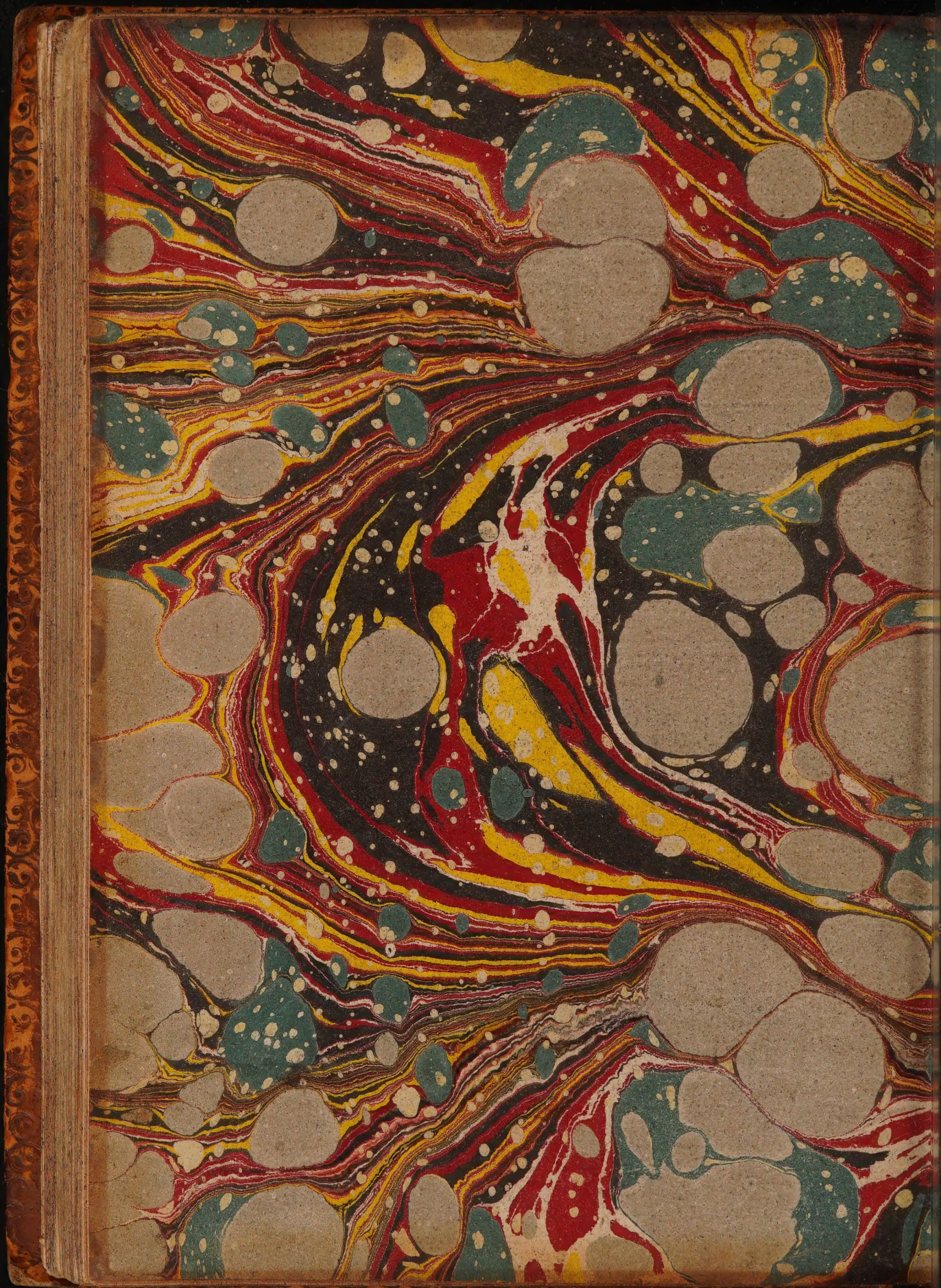
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